

CHAPTER XI.

VILLAGES, HOMES, FAMILIES, AND CONJUGAL CONDITION.

The villages, settlements, stations, vessels, etc., enumerated in Alaska for the census of 1890, number 511, but in order to simplify tabulation and to avoid as much as possible too small units of enumeration, adjoining small settlements and camps, vessels in harbors, etc., have been grouped, and the number of distinct localities reduced to 309. A list of all such groupings and combinations, by districts, is appended for reference.

FIRST DISTRICT.

AUK SETTLEMENTS represent schedules from the native villages on Douglas island and in the vicinity of Juneau.

BERNERS BAY includes Seward city.

BURROUGHS BAY embraces Burroughs bay cannery, Cape Lee Packing Company, native settlement, and summer village.

DOUGLAS CITY includes also the Treadwell mine.

FISH BAY includes Silver bay station.

FORT TONGASS includes summer settlement, fishing station, Turks saltery, and Smeaton bay.

IIUNA includes Hot Springs settlement.

JUNEAU includes Silver creek, Sheep creek, Silver Bow basin, and United States steamer Patterson.

KASSAN includes Carter bay saltery.

KLAWAK includes native Haida village adjoining.

KLINQUAN includes Hunters bay village.

LORING includes several fishing camps of natives.

POINT BARRIE includes Wrangell narrows saltery.

SUMDUM includes Port Houghton camps.

WRANGELL includes Chantay farming settlement and Labouchere cannery.

YAKUTAT includes native villages at Dry bay and Lituya.

SECOND DISTRICT.

AFOGNAK represents also schedules from Little Afognak, Cattancee, and 2 canneries.

ALAGANAK includes the native camp of Lookta-ek.

ALITAK includes the village of Akhiok and cannery on Olga bay.

CAFE DOUGLAS includes Kukak village.

ISHA includes Ishani station.

LAKE VILLAGE includes 2 other Copper river settlements.

NINILCHIK includes native village of Laida, Anchor point mining camp, and Treadwell coal mine.

SUSHITNA includes 2 other villages on the Sushitna river.

TATTLAK includes Creole settlement on Cordova bay.

UZINKEE includes Yelovoi village.

WINGHAM ISLAND includes Cape Martin station and Chilkah settlement on Controller bay.

THIRD DISTRICT

BELKOVSKY represents schedules also from East bay.

COAL HARBOR includes Logan station.

KOROVINSKY includes Henderson island.

MORZHOVOI includes native village and schooners Olga, Lewis, and Emma.

OZERNOI STATION includes Herendeen bay coal mine.

POPOF ISLAND includes Pirate cove codfishing station, with schooners Trapper and Unga; Sand point station, with schooners Alexandria, C. H. White, San Diego, C. N. Smart, Kate and Annie, James Hamilton, City of San Diego, and Red Cove fishing station.

SANNAK includes Old Settlement, Pavlov harbor, Golden Gate Packing Company, Leonard's harbor, McLaughlin's island, Schell's island, and schooners Helen Blum, F. F. Feeney, Nor'west, Hera, and Spencer F. Baird.

SEMEPOVSKY includes Chernobura island.

THIN POINT includes 2 canneries and Cold bay salting station.

UNALASKA includes Dutch harbor, steamers Arago and Dora, and schooners Nellie Martin, Pearl, and Matthew Turner.

UNGA includes Oakland fishing station, Apollo mine, and Squaw Harbor mine.

FOURTH DISTRICT.

CARMEL includes Carmel mission and native settlement, Togiak settlement, and Arctic Packing Company's cannery.
 KINUYAK includes native village on Lake Walker (Naknek lake).
 NOGHELINGAMIUT includes village of Noghelein Painga.
 NUSHAGAK includes station, Nushagak cannery, and Hunters camp.
 UGASHIK includes 2 native settlements and Bering Sea Packing Company.

FIFTH DISTRICT.

BETHEL includes the Moravian mission and a native settlement.
 KIKIKHTAGAMIUT includes the small villages of Angachogamiut, Woskowolagmiut, and Chochanak-chogwik.
 KLUTAGMIUT includes the small village of Talkichagagamiut.

SIXTH DISTRICT.

ANVIK represents schedules from Anvik mission and station and the native villages of Anvik and Kaltag.
 DAVIDS CAMP includes the native village of Klot-ol-tin.
 IKOGMIUT includes native village and Russian mission of Pokrovskaia.
 MITCHELL POST OFFICE includes McQuestons station and miners' camps on Forty Mile creek.
 NOTALOTEN includes native village of Notalitak.
 NOWIKAKET includes village of Mokitme-kozen.
 NULATO includes Nulato mission of St. Claver and native villages of Kl-to-nitzi, Ert-lit-tak, and Hotokotin.
 ST. MICHAEL includes a camp of miners and the native village of Tachik.
 SAKATALODEN includes two Indian fishing camps and the village of Kovavatu.
 SUMMER CAMP includes one Indian camp at Fort Yukon and one a few miles below.
 YUKOKAKAT includes the small villages of Melozikakat and Menelralitzato.

SEVENTH DISTRICT.

CAPE KRUSENSTERN represents schedules from native settlements of Ulezaramiut, Kevalinge, and Tikerana.
 CAPE NOME includes native villages of Kogluk and Ahyssekawik.
 CAPE SMYTHE includes refuge and whaling stations at the cape, the villages of Utkeavie, Pengnok, and on Kuguru river, 3 camps southeast of Cape Smythe, and 1 on lake south of Utkeavie, and the whaling steamer Balaena.
 GOLOFNIN BAY includes native villages of Siningmon, Netsekawik, Ukodlit, and Chillimiut.
 ICY CAPE includes native villages of Kelamanturuk, Utuka, and Kaiaksekawik.
 NORTON SOUND SETTLEMENTS comprise a large number of small settlements, as follows: Orowinarak, Quikak, Aniluk, Angaktolet, Quiuk, Newothliket, Konerkat, Imput, Orignenk, Keek, Upiktalik, Ongatuk, Unumahok, Ikekik, Arinik, Natokot, Kuyuktolik, and Tap-hok.
 POINT BARROW includes the refuge and whaling station, and the native settlements of Nuwuk, Ongovehenok, and a winter village on Kuguru river.
 PORT CLARENCE includes the small native settlements of Chainruk, Nuk, Kovogzruk, Toakzruk, Anelo, Shinnapago, Kallegeet, Metukatoak, Kaveazruk, Kachegaret, and Perebluk; also, the whaling steamers J. H. Freeman and Grampus, the barks Reindeer and Bounding Billow, and the brigs F. A. Barstow and W. H. Meyer.
 SEA HORSE ISLAND includes the native settlements of Attenokamiut, Charurokruit, Pingishugamiut, and Perignak.
 SLEDGE ISLAND includes the village of Ahyak and 3 small settlements on the main land opposite: Senikave, Sunvulluk, and Okinoyoktokawik.
 WAINWRIGHT INLET includes the native settlements of Kugmiut, camps on Kug river, Setorokamiut, Nuklwok, Nutnago, and Shinnowok.

POPULATION, DWELLINGS, AND FAMILIES, BY DISTRICTS.

TABLE 1.—(SUMMARY).

DISTRICTS.	Population.	Houses.	Families.
Total	32,052	4,744	6,043
First	8,038	1,538	2,217
Second	6,112	832	983
Third	2,361	476	544
Fourth	2,726	218	470
Fifth	5,681	434	1,148
Sixth	3,912	752	894
Seventh	3,222	494	678

VILLAGES, HOMES, FAMILIES, AND CONJUGAL CONDITION.

163

POPULATION, DWELLINGS, AND FAMILIES, BY DISTRICTS—Continued.

TABLE 2.—FIRST OR SOUTHEASTERN DISTRICT.

No.	VILLAGES, ETC.	Population.	Houses.	Families.	No.	VILLAGES, ETC.	Population.	Houses.	Families.
	Total	8,038	1,538	2,217	22	Killisnoo.....	70	18	20
1	Auk settlements.....	324	60	90	23	Klakwan	326	30	83
2	Bartlett bay	40	2	2	24	Klawak	287	50	77
3	Berners bay	6	5	5	25	Klinquan	27	7	8
4	Burroughs bay	134	32	32	26	Klukukhu	15	2	4
5	Chican	38	14	14	27	Lake bay	31	12	12
6	Chilkat	153	14	14	28	Loring	200	38	38
7	Chilkoot mission	106	21	27	29	Metlakatla	823	142	177
8	Douglas city	402	122	126	30	Point Barrie	92	21	20
9	Fish bay	4	2	2	31	Point Ellis	170	32	41
10	Fort Tongass	50	10	10	32	Pybus bay	26	2	6
11	Funter bay	25	8	11	33	Pyramid harbor	77	4	4
12	Gambier bay	8	2	2	34	Sakar	21	8	8
13	Hindasetukee	143	16	37	35	Salmon bay	42	16	16
14	Ittoehinoo	381	22	113	36	Seymour channel	9	3	5
15	Howkan	105	18	28	37	Sitka	1,190	182	309
16	Ituna	438	24	114	38	Sumdam	42	5	12
17	Juneau	1,253	378	440	39	Tolstoi bay	17	6	6
18	Kakawaterka	70	7	19	40	Windham bay	11	2	2
19	Kakwalta	77	10	19	41	Wrangell	316	123	123
20	Kassan	47	15	15	42	Yakutat	308	20	75
21	Kichikan	40	10	10	43	Yess bay	85	14	14

TABLE 3.—SECOND OR KADIAK DISTRICT.

	Total	6,112	832	983	20	Katmai	132	17	37
1	Afognak	409	81	81	21	Kenai	264	20	39
2	Alaganak	48	12	12	22	Killuda	22	5	6
3	Ahtak	420	33	39	23	Kinik	160	31	36
4	Ayaktalik	106	20	20	24	Kustatan	45	6	10
5	Cape Douglas	85	15	24	25	Lake village (Copper river)	136	22	26
6	Chignik bay	103	5	6	26	Lowell	12	1	1
7	Chilkat lake	34	4	9	27	Mitrofanla	49	10	10
8	Eagle harbor	77	13	21	28	Ninlehlk	81	18	19
9	English bay	107	27	27	29	Nuchek	145	34	34
10	Iglitak	94	27	28	30	Odiak	273	10	10
11	Iliamna	76	20	20	31	Old harbor	86	16	26
12	Ingamatsha	73	17	17	32	Seldovia	99	17	19
13	Isha	30	5	5	33	Sushitna	142	27	35
14	Kadlak	495	112	113	34	Tatitlak	90	19	21
15	Kaguyak	112	22	37	35	Toyook	115	24	33
16	Kanatak	26	2	7	36	Uganak	31	7	7
17	Kanikhluk	73	15	16	37	Uyak	246	5	6
18	Karluk	1,123	55	56	38	Uzinkee	74	21	21
19	Kassilof	117	7	9	39	Wingham island	150	15	15
					40	Wrangell bay	62	8	10

TABLE 4.—THIRD OR UNALASKA DISTRICT.

	Total	2,361	476	544	11	Morzhovoi	68	22	23
1	Akutan	80	20	20	12	Ozernoi	45	3	3
2	Aika	132	25	36	13	Popof island	146	15	15
3	Attu	101	22	24	14	St. George	93	20	23
4	Bolkovsky	185	48	56	15	St. Paul	244	61	67
5	Borka	57	9	15	16	Sannak	132	29	30
6	Chernovsky	78	20	20	17	Semonovsky	3	3	3
7	Coal harbor	35	5	5	18	Thin point	231	5	5
8	Kashigin	46	13	13	19	Umnak	94	30	31
9	Korovinsky	41	4	10	20	Unalaska	317	65	70
10	Makushin	51	11	14	21	Unga	159	35	40
					22	Voznesensky	43	11	12

POPULATION, DWELLINGS, AND FAMILIES, BY DISTRICTS—Continued.

TABLE 5.—FOURTH OR NUSHAGAK DISTRICT.

No.	VILLAGES, ETC.	Population.	Houses.	Families.	No.	VILLAGES, ETC.	Population.	Houses.	Families.
	Total	2,720	218	479	21	Kassiachamiut	50	3	8
1	Agivavik	30	2	6	22	Kavalonah	13	2	2
2	Agulukpukmiut	22	3	4	23	Kinuyak	51	6	14
3	Akakhpuk	9	1	2	24	Kivichakh	37	5	9
4	Akgularigiglak	61	5	16	25	Koggiung	133	17	23
5	Angnovchamiut	16	2	4	26	Meshik	74	6	16
6	Aziavigamiut	90	7	18	27	Millerton	165	3	4
7	Bradford	166	4	4	28	Napamiut	11	1	3
8	Carmel	180	6	7	29	Nikhkuk	42	1	11
9	Christangamiut	83	7	17	30	Noghellingamiut	16	2	4
10	Cologamiut	29	3	8	31	Nulohtagamiut	31	2	6
11	Huekiung	32	3	7	32	Nushagak	268	25	34
12	Igakik	60	5	12	33	Pakwik	93	8	26
13	Igivachochamiut	31	3	7	34	Sahrnyuk	32	5	7
14	Ikalinkamiut	60	4	15	35	Stugurok	7	1	2
15	Insachamiut	42	4	13	36	Togiagamiut	94	8	25
16	Kakhonak	28	2	5	37	Togiak	14	2	5
17	Kakwok	45	3	9	38	Trimchamiut	20	2	4
18	Kanakanak	53	5	13	39	Ugashik	154	20	28
19	Kanulik	54	7	14	40	Unangashik	190	10	38
20	Kaskanak	66	7	14	41	Yekuk	65	6	16

TABLE 6.—FIFTH OR KUSKOKWIM DISTRICT.

	Total	5,081	434	1,148	40	Kinegnagamiut	92	7	19
1	Agullagamiut	94	7	15	41	Kinegnagamiut	76	6	17
2	Agumak	41	6	8	42	Kl-changamiut	49	3	9
3	Ahgomekhlanagamiut	15	1	3	43	Klutagmiut	21	2	6
4	Ahgulakhpaghamiut	19	2	4	44	Kochlogtoppagamiut	20	2	3
5	Ahgullagamiut	106	6	22	45	Kolmakovsky	26	4	6
6	Ahpokagamiut	210	11	44	46	Koot	117	8	22
7	Ahquenaah-Khlagamiut	6	1	1	47	Koot river settlements	74	6	16
8	Aklagamiut	97	7	20	48	Kuskokkagamiut	115	7	23
9	Aklachagamiut	43	5	8	49	Kwichampingagamiut	25	6	6
10	Annovokhamiut	15	1	2	50	Kwigamiut	43	6	9
11	Apahachamiut	91	7	18	51	Lagoon, No. 1	30	3	7
12	Askhaghamiut	138	14	33	52	Lagoon, No. 2	36	4	8
13	Atehalugamiut	30	6	9	53	Lomavigamiut	53	5	13
14	Bethel	20	4	6	54	Mumtrahamiut	162	11	33
15	Chalitiut	358	17	58	55	Mumtrekhlagamiut	33	4	6
16	Chechinamiut	84	7	16	56	Napamiut	23	2	6
17	Chimingyangamiut	40	2	7	57	Napaskengamiut	97	5	12
18	Chokfoktoleghagamiut	18	2	4	58	Noh-chamiut	28	6	6
19	Chuligmiut	32	3	7	59	Novokhtolahamiut	55	3	11
20	Chuligmiut, Upper	30	2	7	60	Nunachanagamiut	135	9	30
21	Dununuk	48	5	15	61	Nunavoknak-chlagamiut	107	5	21
22	East Point, No. 1	36	3	9	62	Oh-hagamiut	36	4	9
23	East Point, No. 2	41	3	8	63	Queakhpagamiut	75	4	12
24	Ekaluktalugamiut	24	2	7	64	Quelelochamiut	112	6	20
25	Etolhugamiut	25	5	6	65	Quechlo-chamiut	83	7	16
26	Gilakhamiut	22	1	3	66	Quechochlogamiut	65	6	17
27	Ighiakchagamiut	81	4	15	67	Qulelochagamiut	12	2	2
28	Ingeramiut	35	3	9	68	Quinhagamiut	100	6	20
29	Kablukhtagamiut	20	2	5	69	Shinyagamiut	7	1	2
30	Kahmiut	40	3	8	70	Shovenagamiut	62	4	14
31	Kailwigamiut	157	7	30	71	Tefaknagamiut	195	10	33
32	Kalkagamiut	29	3	8	72	Tiengagamiut	60	4	13
33	Kanagamiut	35	3	8	73	Tulakagamiut	17	2	6
34	Kanagmiut	41	3	7	74	Tuluksagamiut	62	4	14
35	Kashunahmiut	232	20	49	75	Tunagamiut	71	5	14
36	Kaviagamiut	50	4	11	76	Ugavigamiut	57	7	16
37	Kenagamiut	257	10	54	77	Ugokhamiut	68	6	14
38	Kennachananagamiut	181	8	20	78	Ulokagmiut	27	7	7
39	Kikikhtagamiut	119	11	25	79	Vinisahle	140	23	28
					80	Wokehogamiut	19	1	4

POPULATION, DWELLINGS, AND FAMILIES, BY DISTRICTS—Continued.

TABLE 7.—SIXTH OR YUKON DISTRICT.

No.	VILLAGES, ETC.	Population.	Houses.	Families.	No.	VILLAGES, ETC.	Population.	Houses.	Families.
	Total	3, 012	752	894	29	Makeymint.....	50	12	12
1	Agowik	51	7	12	30	Mitchell post office	238	34	34
2	Akeklehahamint	79	19	19	31	Newturit.....	9	2	2
3	Alagnamint	68	17	17	32	Notaloten.....	15	3	5
4	Andreafsky	10	2	2	33	Nowikaket	77	15	20
5	Ankakehagmint	103	12	20	34	Ntealeyta.....	7	2	2
6	Anvik	191	44	45	35	Nuklukayet	120	36	38
7	Avnulgimint	30	7	7	36	Nulato.....	118	24	31
8	Black river settlements	125	24	24	37	Paimint	65	16	16
9	Boundary camp.....	18	2	2	38	Pastolik	113	15	26
10	David's camp.....	66	14	14	39	Poreupine river settlements	150	28	28
11	Flagatlokai.....	16	6	6	40	St. Michael	101	14	18
12	Golsova	44	5	11	41	Sakataloden	39	9	11
13	Holikitsak	114	28	28	42	Senati	40	5	8
14	Ikalaveagmint.....	38	8	8	43	Shaktolit	38	5	6
15	Iko-agmint	65	9	14	44	Steamer Arctic	27	1	1
16	Ikogmint	140	18	39	45	Summer camp	44	8	10
17	Inghamint	50	6	11	46	Swedaya Retchka	44	11	11
18	Kalhenehagmint	45	9	9	47	Takashki	80	12	16
19	Kanegmint	53	6	14	48	Tanana (Upper) river settlements	203	40	41
20	Keavymint	97	21	21	49	Tanyut	37	8	9
21	Kengagmint.....	54	10	10	50	Teeketnagmint.....	27	8	8
22	Kikiktowrik	23	3	6	51	Teenahotozna	8	1	1
23	Kohtokaket	24	4	7	52	Tlegochitnagmint	60	20	20
24	Kotlik	31	7	7	53	Topolnik	42	7	9
25	Koyukuk river settlements	174	32	32	54	Trastonagmint.....	33	10	10
26	Kozerevsky	131	43	43	55	Tzeeto-at	22	4	6
27	Kyktoltowtin	23	3	7	56	Ulukuk.....	25	3	6
28	Lake village (Chagoluk river)	3	1	1	57	Unalaklik	175	23	43
					58	Yukokakat	39	9	10

TABLE 8.—SEVENTH OR ARCTIC DISTRICT.

	Total	3, 222	494	678	13	Norton sound settlements	283	45	65
1	Atnik	34	3	9	14	Point Barrow.....	152	32	36
2	Cape Krusenstern	45	9	10	15	Point Belcher.....	114	12	12
3	Cape Nome	41	9	9	16	Point Hope	301	67	67
4	Cape Smythe.....	246	35	45	17	Point Lay.....	77	12	12
5	Erdletpaga	20	3	4	18	Port Clarence.....	485	39	40
6	Golofnin bay.....	25	6	9	19	St. Lawrence island.....	267	21	64
7	Icy Cape	57	8	9	20	Sea Horse island.....	15	4	5
8	Ignaluk	85	17	20	21	Singlek	12	4	4
9	Ignigtok	64	8	14	22	Sledge island	67	12	13
10	Itkarapaga	8	1	1	23	Tapkak	51	14	14
11	Kingaghee.....	488	70	138	24	Ukiyok	200	38	56
12	Norluk	13	2	3	25	Wainwright inlet.....	72	17	19

The villages and settlements of Alaska may be divided into 4 classes, viz: (1) native settlements, (2) fishing and trading stations, (3) mining camps, (4) a few central shipping and distributing points.

Of the last class we find in the Southeastern district Wrangell and Sitka. Neither of these places owes its existence to natural resources of their own. Sitka has preserved its prestige as administrative center, for which it was selected by the Russian-American Company, while Wrangell sprang into being through the exigencies of a transit trade with the British Columbian mines on the headwaters of the Stikine river. The specimens of clumsy but durable Russian architecture in these towns are rapidly disappearing, and modern frame buildings, erected chiefly with imported lumber, are taking their place.

Among the mining camps of this district, Juneau and Douglas, separated only by Gastineaux channel, stand foremost, furnishing the only examples of genuine American towns in all Alaska.

The scattered smaller mining camps differ but little in outward appearance from similar places throughout our western mining regions, but in nearly every instance the necessary buildings for working the mines have been constructed with imported lumber in preference to the slower and more laborious process of felling, hauling, and hewing logs from the surrounding forests. The miners' cabins, however, erected by themselves, are generally log structures.

Fishing stations can now be found in the Southeastern district nearly at every point that affords a supply of fish sufficient to warrant the investment of capital. The buildings are generally but flimsily constructed, being occupied only during 2 or 3 months and left to the care of watchmen for the remainder of the year.

The sites of these stations, at the head of deep fiords or at the mouth of rivers and creeks, are generally very picturesque, and at a few points, where trade is combined with fishing, substantial permanent improvements have been made, especially at Klawak, on Prince of Wales island; Loring, on Revilla Gigedo island; Chilkat, and Killisnoo.

Outside of the larger settlements the fur trade has become merged with the fishing interest, and but few of the old lonely trading stations remain in this district.

The villages occupied by the native inhabitants of the Alexander archipelago and of the coast region to Mount St. Elias are still found upon the sites described by the discoverers and earliest visitors. Even those Indians who have flocked around the mining and fishing camps and built up temporary villages there always return for a part of each year to their old homes, the massive old log structures of which are slow to decay.

It has always been the custom of the Thlingits, as well as of their southern neighbors, the Haidas, to locate their villages upon some smooth, sheltered beach, the houses, in a single row, facing the water. Originally these people selected their village sites as near as possible to their chief food supply, and also with a view to advantages of defense against hostile neighbors, and where the two objects could not be combined the latter consideration always prevailed. Consequently, we find some settlements of these natives in locations apparently but ill-adapted to their present mode of life; but old associations cause them to cling to the place and to put up with many inconveniences.

Such villages and houses as we still find among the Thlingit and Haida tribes could be erected only by a people with a strong tribal organization and powerful chieftains. Both dimensions and materials of the dwellings are such that no individual or single family could undertake to erect one of these structures. The veriest giants of the forest were selected for walls, beams, and rafters, without much regard for distance from the building spot. To move and handle these huge logs combined effort was required under the direction of one intelligent head, and therefore we find that the erection of a new house in any of the Thlingit or Haida villages was looked upon as a formidable undertaking, in which not only the prospective inmates but the whole clan took part. The material was prepared for years ahead and dragged, hauled, or towed to the spot as opportunity served. When all was ready and sufficient wealth had been collected to defray contingent expenses of feasting and entertaining all participants, the head of the clan assumed command, and, after much conjuring by the shaman or medicine man, the structure began to rise. In times not so very remote, when slavery still flourished among these tribes, the slaves, though taxed to the utmost in the preliminary and rougher part of the labor, were not permitted to assist at certain phases of the work, but from their midst a certain number of victims were selected to be sacrificed and buried under the corner posts of the new house in order to propitiate hostile spirits.

Among the Haida tribes the wood carver's skill was much used in ornamenting their buildings, not only on the huge totem poles which still tower over their low-roofed houses, but in many parts of the main structure. One of their fancies was to cut the entrance through the totem post, representing the mouth of some monstrous creature of their imagination. For purposes of defense this aperture was placed some distance above the ground and of small dimensions, either round or square, not more than 3 feet in diameter. The sides and top of the house were closed in with huge planks and slabs laboriously hewed from logs, and the roof was covered with spruce bark, all but a central square over the fireplace. Around 3 sides of the interior there runs a platform of planks, about 3 feet in height, and the space below it is divided into as many cubbyholes or sleeping places as there are couples or families in the dwelling. The possessions and implements of the inmates are piled on the platform, stowed away beneath, or heaped up against the front wall of the structure.

This is the type of the original Haida and Thlingit family home, subject to unimportant local variations. As will be ascertained by reference to the tables accompanying this chapter, the dwellings erected with so much labor and at comparatively very great expense were intended to accommodate a number of families each. This explains the apparent discrepancy between the number of houses and families in the older settlements of this district. Thus we find at Yakutat and Dry bay 75 families living in 20 houses; at Klakwan, 83 families in 30 houses; at Hoochinoo, 113 families in 22 houses, and at Huna, 114 families in 24 dwellings. In all villages adjoining the fishing stations and mining camps the single family house is taking the place of the old communal structures.

In the second or Kadiak district we find but 2 or 3 small surface mining camps, the owners of which live on their claims in log cabins, and engage in hunting and trapping during the winter; but the fisheries and trading stations are numerous, with substantial and permanent improvements and plant. The only settlement deserving the name of a town is Kadiak, the site of a customhouse and the supply station and shipping and distributing point for all outlying fishing and trading establishments. Under the Russian regime very substantial buildings were erected at this point with a view to transferring the administrative offices from Sitka to Kadiak. Several of these old structures, erected with huge logs brought from distant forests, are still in existence, but they are hidden under weatherboarding and paint. The dwellings of this town were formerly all log houses built after the Russian pattern, but they are being rapidly replaced with modern frame cottages, and white paint and shingled



HAIDA TOTEM, HOWKAN.

and painted roofs are now prominent features of Kadiak, a view of which is given in this report. The poorer families of half-castes and natives of this town and of its outlying suburb of Lesnoi occupy log cabins, one for each family, and at the latter place a few barabaras or semisubterranean sod huts with log frame can still be found.

Among the fishing stations of Kadiak district Karluk stands foremost, with substantial frame buildings nearly covering the gravel spit between the river and sea. The improvements at this point cost several hundred thousand dollars, and the 5 salmon canneries housed here are large and well equipped. On the opposite bank of the river the native settlement consists chiefly of "barabaras". First, a pit is excavated in the shape of the house, from 3 to 4 feet deep. Into this a stout frame of logs 7 or 8 feet high is set, with low pitched rafters of the same materials; the sides and tops are then roughly closed in with pieces of board or planks hewn from drift logs, and the whole is covered with sods. In former times the light of day could enter the barabara only through the smoke hole in the roof, which could be closed with a transparent frame of seal-gut, but now nearly all these structures have glass windows, cook stoves, and stovepipes led out through the roofs or sides. A majority of these dwellings in the Kadiak district have plank flooring and many are divided into several compartments. For people who apparently thrive without ventilation no more comfortable abiding place could be devised. This style of house is in use among all the Eskimo tribes of the Kadiak district, but in the smaller and more isolated settlements the windows are often of seal gut, and in a few of the poorest houses the stove is wanting.

During the flush times of sea-otter hunting some of the most successful native hunters purchased of the trading companies the frames of log cabins, which were carried on schooners to their villages and there set up. These imposing structures, from 10 to 12 feet square, containing a single room, often cost several hundred dollars to the hunters, who took great pride in their possession; but the pleasure was indulged in at a sacrifice of comfort, and in the winter or in bad weather during the summer the family can generally be found in the barabara as of old.

All villages of this district eastward of Afognak and Kadiak are beyond the timber line, and consequently driftwood enters much into their construction. This kind of timber is, however, quite abundant, as friendly ocean currents constantly replenish the supply, varying in its nature from sodden wreckage to huge trunks from the redwood and pine forests of the coasts of California, Oregon, and Washington.

The trading stations throughout the district are provided with comfortable log or frame dwellings and substantial storehouses, and but few of the old Russian buildings now remain in use.

On the shores of Cook inlet, among the Athapasean tribes, a log dwelling entirely above ground takes the place of the barabara. These houses are generally divided into 2 compartments, an outer one, in which the cooking and rougher labor is performed, and an inner sleeping room, floored and ceiled, but very low, not more than 4 or 5 feet in height, and generally provided with a small pane of glass or seal gut. This inner room can be almost hermetically closed and affords a warm sleeping place in the coldest weather. In some of the Tnaina villages this bedroom is also utilized for bathing purposes, being then heated with red-hot stones; but the general custom is to have 1 or 2 separate bath huts for each settlement.

In the more primitive villages on the Sushitna and Kinik rivers we still find the old communal log house occupied by several families, each of which has its own sleeping room connected with the main structure by small openings in the wall. The elevated storehouse (similar to the kuggat of the western and northern Eskimo), a small, square, log structure, set on posts, in which provisions and all kinds of property are kept out of reach of dogs, is found in the Cook inlet settlements. All buildings of the Tnaina tribe are roofed with spruce bark.

The original inhabitants of the regions comprised in our second district selected their village sites wholly with a view to the proximity of food supply. Being more scattered and of a less warlike disposition than their eastern neighbors, the Thlingit, these people were not forced to consider defensive qualities in their choice of location. The Eskimo tribes of the coast regions selected places of refuge at some distance from their villages, hidden from view and difficult of access, to which, in cases of hostile invasion, they carried their women, children, and most valued belongings, or retreated in a body to await the foe in an advantageous position. Hundreds of such places of refuge can still be found on that coast, consisting generally of detached rocks or precipitous islets near the shore, the upper surface bearing evidence of having been leveled by the hand of man, and showing a number of small excavations, the traces of temporary huts. The steep sides can be scaled but slowly by a single trail, and with an ample supply of fragments of the weather worn rock to hurl upon the invaders, such positions were considered entirely safe from enemies armed with spears and bows and arrows. On several of these places visited by me I found artificial basins or tanks for catching rain water, no other water supply being available.

The custom of retreating to places of refuge existed also among the natives of the Bering sea coast of Kamchatka. Their name for these natural detached rock forts was "kekūr", a term which the Russians brought with them in their eastward migration, applying it to all isolated bodies of rock adapted for defensive purposes. Even the rock upon which the so-called castle of Sitka now stands was formerly spoken of as the "kekūr".

In Prince William sound the Chugachigmiut tribe, having the warlike and aggressive Thlingit as their nearest neighbors, constructed many retreats ingeniously concealed within the recesses of the dense forest that fringes the shore, or on the precipitous cliffs overhanging the innermost channels of their many winding fiords.

In the western part of the district, on the treeless shores of Kadiak and adjoining islands and the bare coast of the Alaska peninsula, two chief considerations entered into the selection of a village site: first, the vicinity

of an accumulation of driftwood, their only fuel and building material; and, second, a safe landing place for kayaks or bidarkas. The most favored situation with these maritime tribes, depending upon the sea for their subsistence, was a point of land or gravel spit extending into the sea in such a direction as to afford shelter on either side from the various winds. On this coast islands are frequently found consisting apparently of detached groups of hills connected with each other by low, narrow isthmuses or gravel spits, and forming sheltered bays on either side. At such points, if there be no settlement now, one may count with absolute certainty upon finding the grass-grown mounds representing former barabaras. The gravel spits separating salt-water lagoons from the sea were also favored village sites. In addition to the permanent villages of the Kaniagmiut, a number of fishing camps are always found in their neighborhood to which the people resort for several months of the year, taking their households with them. The number of dwelling sites, occupied or abandoned, throughout this region, has been the cause of many erroneous estimates of population in the past and present.

The third or Unalaska district contains a number of shipping and distributing points and harbors with settlements differing but little in outward appearance or style of dwellings from the smaller fishing villages of northern Europe or our eastern coast. Pirate cove, Sand point, Unga, Belkovsky, and Unalaska are inhabited wholly or in part by white men, and have no distinctive features, with the exception of the Russian churches in the older places. At the fishing stations the buildings, wharves, and other improvements are of a substantial and permanent character, and the same may be said of the gold mines at Unga and the coal mine at Herendeen bay. 3 salmon canneries were enumerated in this district in 1890, of which but 1, at Thin point, is still in operation.

At Unalaska, the most important seaport of the district, the permanent improvement and wharfage facilities are in the hands of 2 private firms, the Alaska Commercial Company, located at the main village, and the North American Commercial Company, whose establishment is situated half a mile to the northward, at the Dutch harbor, on Amaknak island. A number of frame cottages at Unalaska, inhabited by government officials and native sea-otter hunters, are also owned by the first-named firm.

On the Pribilof islands the buildings (storehouses, dwellings, schools, and churches) are all neat and substantial frame structures, erected by the lessees of the islands.

The Unalaska district contains in its eastern section a class of settlements peculiar to itself. The white sea-otter hunters who cruise in their small schooners over these waters have built for themselves hunting stations on many of the solitary rocks and reefs frequented by the sea otter. Quite a number of these houses are large enough to accommodate several hunters and their families for the winter season. They vary much in character, some being built of logs brought from Kadiak or Afognak, some framed with lumber from California, while others are built of drift logs covered with sod and fortified against the raging storms with sea-lion hides, lashed and staked down. Many of these stations have the outward appearance of being the most wretched of human abodes, but the interior of each is quite comfortable; and, as hunting has become less remunerative, a number of the hunters have engaged in fishing also, and have erected more substantial improvements.

The native inhabitants of the island region embraced by the Unalaska district are all of one tribe, the Aleut or Unangan, of the Eskimo family, and their villages and dwellings do not differ much in character in the various localities, except where close intercourse with the white man has caused the adoption of a more civilized mode of living.

The aboriginal dwellings in which these people were found by the Russians consisted of large pits roofed over with drift logs and sod, and each inhabited by a number of families. This communal house has entirely disappeared, but its improved successor, the "barabara", which is essentially a one-family dwelling, can still be found even at Unalaska, Belkovsky, and Unga, in the midst of modern frame cottages.

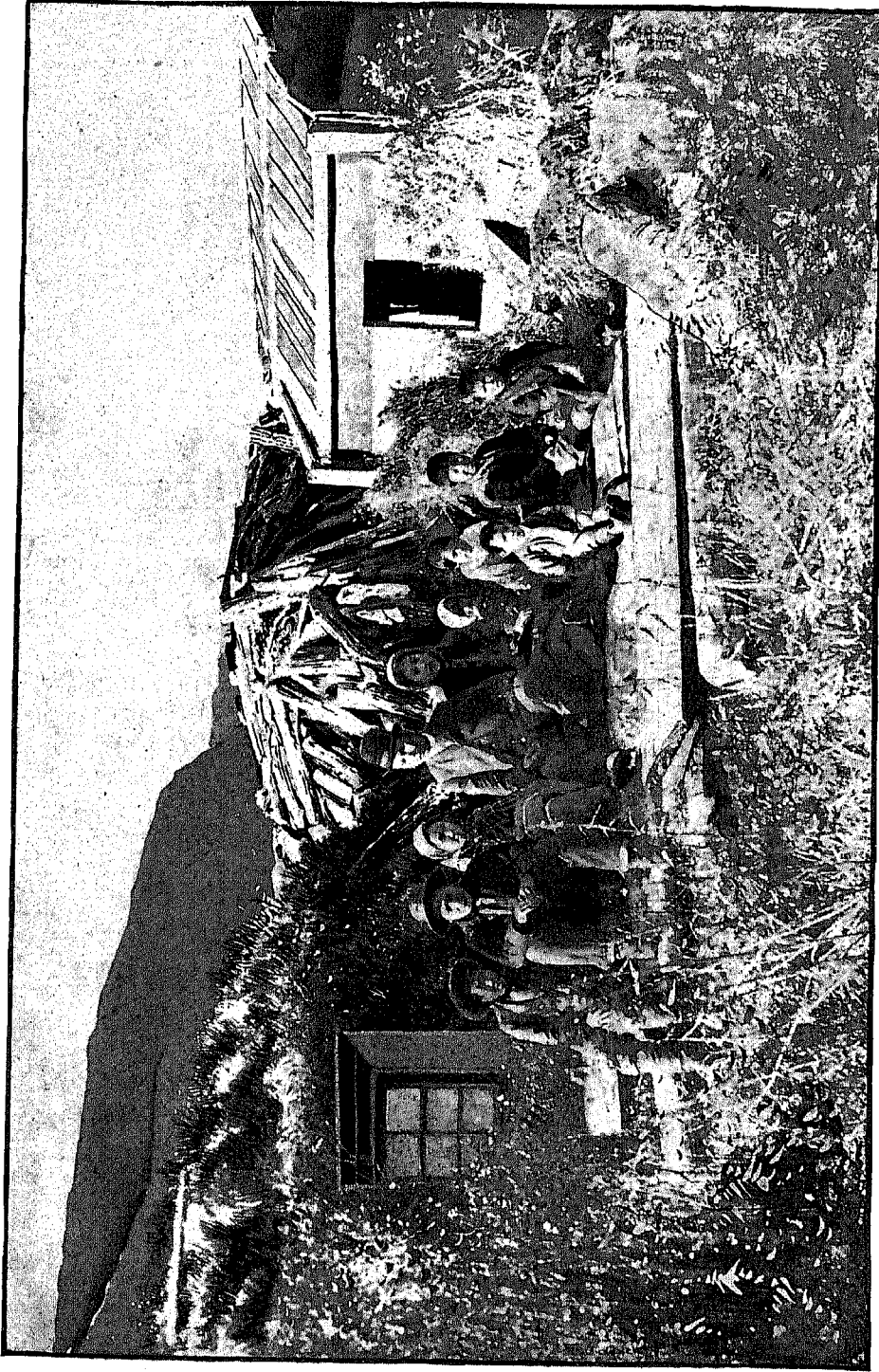
The Aleut barabara differs from that of the Kaniagmiut by being mostly underground, owing to the great scarcity of building material; its interior arrangements are very much the same as in the other, but the rooms are lower, and the ventilation, if possible, is worse. Another feature of the earlier Aleut settlement, the kashima or kashga (common workshop or council house), has also disappeared. The last one observed by me I found at Attu village, on the westernmost island of the Aleutian chain, in 1878. The modernized barabara is generally provided with glass windows, often with a cook stove, and rarely with plank flooring. In the ancient dwellings the ribs and other bones of whales were used as rafters, uprights, and in various other ways.

In selecting their village sites the Aleutians seem to have given heed principally to the proximity of their food supply, which in ancient times involved the close vicinity of large beds of clams and sea urchin or echinus, as well as good cod-fishing ground. Being very expert and bold in handling their canoes, they paid less attention to sheltered landing places, and it seems that they never depended upon driftwood for such fuel as they needed. The earliest Russian visitors described them as gathering the vine of the "shiksha" berry for that purpose, as the women and girls are doing to-day in the more remote villages. Veniaminof, who studied their habits during the first quarter of the present century, writes that he saw men and women warming themselves by igniting a handful of dry grass, standing over the flame while the hot air ascended inside of their single long, skirt-like garment.

Neither the more modern nor the ancient village sites of the Aleutians furnish evidence that any consideration was bestowed upon facilities for defense, with the exception of the easternmost section of the archipelago. On the Shumagin group of islands the sites of many places of refuge or kekürs can still be found, generally at a considerable distance from the village site, but this feature is easily explained by the vicinity of the coast and

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



BARABARAS IN VARIOUS STAGES.

islands inhabited by the Kaniagmiut tribe, described by their first Russian visitors as very fierce, warlike, and enterprising. According to tradition the Kaniagmiut made frequent raids upon their western inoffensive neighbors, plundering settlements and carrying away women and children into captivity. The western islands were exempt from these raids, and hence defensive qualities did not enter into the selection of their sites, which are found in the most exposed positions.

The fourth or Nushagak district contains but one distributing and shipping point (the mouth of the Nushagak river), and here are found grouped in close vicinity to each other the few settlements established by civilized man. 4 large salmon canneries occupy with their substantial frame buildings the opposite banks of the wide mouth of the river, and on the eastern shore there are also the trading station and the old Russian mission, housed in log buildings, and the modern frame buildings of Carmel, a school and missionary station of the Moravian society. The great rise and fall of the tides, the ice of river and bay, and the shifting channels of the vast mud flats make the construction of wharves at this point impracticable. Fishing stations have also been erected at Pakwik, on the mouth of the Naknek river, and at Ugashik. Of outlying trading stations there is but one in the district, at Togiak, consisting of a few small log buildings. The native villages and dwellings of this region vary much in character among the different tribes, according to local conditions.

In the extreme northeast of the district, on the shores of Lake Clark, a small branch of the Tnaina or Kniakhotana tribe lives very much like their kinsmen on Cook inlet, in log houses above ground, with small air-tight sleeping apartments. The Eskimo tribes of the coast and the western interior occupy barabaras, and, being a dog-driving people, they keep their household stores and family belongings in "kuggats", small log frames set upon posts, and accessible only by means of notched planks which can be removed.

The Aglemint, living on the low, treeless coast of the Alaska peninsula, construct their dwellings chiefly underground, with a roof of driftwood and sods, the latter often reinforced with walrus hide. Whale ribs are often found in these structures, serving as rafters or posts. Their villages are all situated on the banks of salmon streams or tidal channels, and seem to have been located with but very little regard for a fresh water supply, being set on low ground in order to facilitate the "seasoning" of salmon heads in holes in the earth, half filled with stagnant water, forming quite a cordon of hidden pitfalls around each settlement. Where driftwood or other timber is too scarce to permit of the construction of kuggats the blubber and meat of seal and walrus are buried in pits in the ground for safe keeping, covered with a thin disk of soft clay.

The only inland settlement of the Aglemint is the village of Ighiak, on Lake Walker or Naknek, and here, within reach of the spruce timber which partially covers the northern slopes of the Alaska range of mountains, we find them in dwellings much more comfortable and rising higher from the ground, with wooden floor and platforms for sleeping. In this village a dwelling is rarely occupied by more than one family.

The tables appended to this chapter indicate that among the Aglemint inhabiting the few scattered villages on the sandy north shore of the peninsula each dwelling is occupied by several families. Thus, at Pakwik we find 26 families living in 8 houses, at Unangashik 38 families in 10 houses, and at Meshik 15 families in 6 dwellings, while among the same tribe, in the timbered country about Bristol bay, more than 2 families are rarely found under the same roof. It seems evident, therefore, that only the scarcity of building material causes them to herd together.

The villages of the Kiatagmiut, on the south shore of Lake Iliamna and its outlet, the Kvichak river, are all located in the immediate vicinity of the principal fishing grounds of the tribe. They are occupied throughout the year, as considerable fishing is done in the winter through the ice of the lake and in the shallow tidal channels at the mouth of the Kvichak, but every family possesses one or more temporary abiding places in the hills or in the timber to shelter them when engaged in hunting reindeer or trapping ground squirrels. Their permanent dwellings are of the usual type, low underground structures, consisting of one general living and sleeping apartment, with a raised platform along the walls, a central fireplace, and a smokehole in the roof. The tunnel-like passage affording ingress and egress is from 10 to 12 feet long and not more than 3 feet high, declining from the outer entrance and then rising again and entering the room through the floor. A few small cavities in the sides of the tunnel afford places of deposit for offal and lairs for the numerous dogs. All provisions and utensils, or gear made wholly or partially of skin or hide or smeared with grease or oil, must be kept out of reach of the hungry dogs, and consequently much care is bestowed upon the erection of safe storehouses. The kuggats of the Kiatagmiut are tightly built of hewn logs and set upon strong posts. The roof is of bark, or of seal, beluga, or walrus hide, and were it not for the low ceiling (rarely more than 3 feet from the floor) these box-like contrivances would make better sleeping places than most of the dwellings found in this section of the district. I have made use of them as such in the summer in preference to sharing the filthy, vermin-infested platform within the barabara with my host, or to having my tent surrounded and invaded by sniffing and snarling hungry curs.

The kashima or kashga (the gathering place and common workshop of the men, the stranger's shelter, and the scene of masked dances and of the sweat bath) is a regular institution among the Kiatagmiut. Its architecture resembles that of the dwelling upon a much larger scale. It is erected and kept in repair by the joint efforts of the villagers, and is generally provided with a plank flooring which covers a central pit utilized as fireplace and as a dressing room for the maskers. Some of these structures are of large dimensions. Once during a gale, against which my tent would not stand more than a few minutes at a time, I was invited to move into the kashga, where I could pitch it comfortably upon one of the lateral platforms.

Among the most wretched habitations to be found in Alaska are the few dwellings of natives situated on the banks of the Nushagak or Tahlekuuk river. They are occupied only during the winter, and though timber abounds in the immediate neighborhood, they are so carelessly constructed that the roofs fall in each year with the rains and melting snow of spring. When their homes are thus made uncomfortable the inmates move to temporary abodes on the tundras, where they hunt reindeer and later gather berries. In the meantime the elements have free access to the winter quarters, the rain enters and stands in the living room in pools, covered with green scum, and vegetation springs up amid the filth and offal. When the family returns in August to lay in their supply of red salmon they camp in the shelter of the kuggat, on pieces of bark and skins, until the increasing night frosts remind them that winter must be faced somehow. Then a little dirt is thrown into the corners of the floor space to afford dry footing, a few sticks of wood are laid on the roof, or a missing rafter is replaced, and loose dirt thrown over it carelessly, and the family moves in regardless of scum-covered pools and rotting herbage, and trust to the first heavy snowfall to make their roof tight. If, as sometime happens, there is an early snowfall followed by thaw, the condition of these people becomes wretched in the extreme. Their storehouses, however, are carefully looked after and kept in repair, and as long as their food is safe and they are secure from hunger the people bear all other hardships with equanimity.

The Nushagagmiut living on the wooded shores of the lakes in the interior are much better housed, and, having their food supply close at hand, they are less given to roaming. Their dwellings are of the same type as those of their southern neighbors, but they are kept dry, and are, generally floored with sticks or planks. From 2 to 3 families occupy each house, and the kashga is invariably found in the larger villages.

The Togiagmiut, occupying the valley of the Togiak river, were among the most primitive inhabitants of Alaska, until, within the last few years, the trader at Nushagak induced a number of the best hunters to undertake an annual migration with their families to the shores of Cook inlet in search of sea otters, and with the proceeds of this lucrative pursuit, improvement and even luxuries have found their way into these remote regions. There is, however, but little change noticeable in their villages and dwellings. The latter consist of square chambers, entirely underground, and connected with the open air by a low, narrow tunnel, and the usual smoke hole in the roof. The tops of the barabaras rise but little above the ground, and a populous village could easily escape the notice of a passing traveler were it not for upright kuggats indicating the presence of men in the bowels of the earth. The kashga, in the large villages, also looms up above the surrounding humble homes.

The Togiagmiut are much given to roaming about in the summer time in search of ground-squirrel skins (the principal material for their garments), fish, and berries, but they do not take the trouble to erect temporary dwellings on these excursions. A kayak turned upon its side, with a kashbruk (seal-gut shirt) spread over the paddles set to windward, is considered sufficient to shelter a family. The babies are stowed inside the canoe, but the parents and larger children sleep soundly in pelting rain with only their heads protected from the downpour. Tents are now being introduced by the opulent sea-otter hunters.

On consulting the tables it will be found that each dwelling of the Togiagmiut contains from 3 to 4 families.

In the Kuskokwim district the settlements consist almost wholly of native villages, with the exception of 3 or 4 small trading stations and the missionary establishments of the Moravian society at Bethel, and of the Roman church at Dunnuuk. The buildings at these stations are substantial log structures, roofed with shingles.

The best native dwellings in this district are found among the Athapascan tribe of Kuilchanas, inhabiting the upper waters and tributaries of the Kuskokwim river. Here they live in well-built log houses, which would compare favorably with many of the habitations of our backwoods settlers. They have floors in their living rooms and cook stoves, and even rough chairs and tables can be found in their possession.

The Kuilchana do not live in large villages, but build their homes upon their favorite hunting ground. Rarely will 2 families be found living together. The sites selected by them are nearly always picturesque and convenient to wood, water, and game.

The settlements of the Kuskwogmiut tribe on the Kuskokwim river and of their western neighbors, the Magmiut, are nearly identical in their types of dwelling, with only such variations as are caused by abundance of building material in the timbered region, or scarcity of the same in the tundra and lake country. The villages are comparatively populous, each house containing not less than 3 families, and the kashga is never absent, some of the larger settlements possessing 2 each of these public buildings. On either bank of the wide mouth of the Kuskokwim the village sites have been chosen chiefly for the convenience of the hunters of the maklak seal and the beluga or white grampus, and the huts have been planted in the narrow ridge but a few feet above ordinary high water which separates the level tundra from the inrolling tides. They are strongly built, but spring tides or any extraordinary rise of the waters flood them and drive the inmates to the roof or cause them to retreat to the distant hills in their canoes. The earth floor of these barabaras is always damp, and often a deep mud; all household articles, bedding, and implements are mildewed, and as all the waste and offal of daily life is deposited upon the narrow rim of dry soil that holds the dwellings, the surroundings are exceedingly foul and offensive. But few of these sea-shore settlements have a supply of water even approximately pure. If water is needed or wanted it is generally dipped from the bog holes in the rear of the huts into which all drainage flows. The necessary material for the upright kuggat being scarce here, pits in the saturated soil are resorted to for storing blubber

and oil, which, though covered only with a thin layer of clay, are not disturbed by the dogs. Scarcity of fuel drives these people to herd together in their unwholesome caverns, and we find 4 or 5 families in each dwelling; the single men, however, all sleep in the kashga at night.

Many of the settlements on the west shore of the Kuskokwim tundra are large and populous, but the barabaras are of the very poorest construction, and seldom beyond the reach of occasional overflow from the sea. At times the inhabitants are forced to flee before an invasion of ice carried far inland by the tide, reinforced by the furious southwest gales, and when on their return they find their homes demolished they dig and build again in the same exposed localities.

The barabaras of the western Kuskokwim tundra are often so wretchedly constructed that after the winter's frost has permeated the loose crust of the earth that covers them the inmates can not keep their larger oil lamps lighted inside for any length of time without causing the water to drip and run from roof and walls. Cooking must be done out of doors or under a separate shelter above the ground, no matter how intense the cold, while the family, huddled together, crouch within by the feeble rays of a small moss-wick lamp set far into the entrance tunnel, and in one corner a lump of frozen snow is suspended in a rough framework of sticks, from which the water drips into a receptacle beneath as the animal heat emanating from the inmates gradually exerts its thawing power without affecting the frozen moisture latent in walls and roof. The question as to whether such a life be worth living must force itself upon the casual observer, but upon closer examination he would find that even under apparently most depressing circumstances these people exhibit a wonderful degree of cheerfulness. In the hours of waking there is a constant flow of pleasant conversation, banter, and joking going on, with more or less grotesque stories and tales of actual or imaginary adventures.

The sites of these tundra villages near the seaboard are always convenient for hunting seals or belugas; the settlements in the lake region of the interior seem to have been planted at the few points where the peaty soil rises sufficiently above the level swamp to permit of digging into it and constructing a shelter for human beings. On the island of Nunivak the permanent villages are located upon low, rocky headlands separating its many shallow bays, while for the purposes of fishing and gathering of berries scattered groups of temporary dwellings have been erected along the small streams and at the head of lagoons and bays. In the permanent settlements a system of underground dwellings in groups of 4 or more, with but a single entrance and connecting tunnels, exists, peculiar to this island. These habitations are described in full in another chapter.

The native dwellings on the tundra as well as on Nunivak are always made to accommodate as many families as can be crowded into them, as building material is scarce. If from any cause one of these structures is abandoned it becomes a total wreck within a very brief time.

The Eskimo tribes which inhabit the coast of Bering sea to the south and east of the Yukon mouths do not possess the art of constructing the hemispherical "igloo" of frozen snow so commonly found in winter among the denizens of the arctic zone, but in cases of emergency, when overtaken on their long journeys by the dreaded "pūrga" (snowstorm or blizzard), they do not hesitate to dig into a snow bank and make themselves quite comfortable while thus detained.

Of the 1,564 married and widowed Indian women of the district, 411, or more than one-fourth, reported themselves as having borne 2 children; 335, or a few more than one-fifth, had 3 children, and 195, or one-eighth, had 4. The number of these women reported as having given birth to more than 4 children is 179, much larger than we would expect of a savage people. Of 4,009 children to which these women had given birth, 2,848 were reported as living in 1890.

The subjoined tabular statement illustrates this phase of the social structure of a primitive people:

STATISTICS OF CHILD BEARING AMONG THE INDIAN
WOMEN OF THE KUSKOKWIM DISTRICT.

MARRIED AND WIDOWED WOMEN HAVING HAD—	Number of women.	Total number of children born.
Total	1,564	4,009
No children.....	172	
1 child	272	272
2 children.....	411	822
3 children.....	335	1,005
4 children.....	195	780
5 children.....	74	370
6 children.....	39	234
7 children.....	24	168
8 children.....	26	208
9 children.....	11	99
10 children.....	4	40
11 children.....	1	11

Total number of children living, 2,848.

In the sixth or Yukon district the native villages and dwellings give evidence of the abundance of building material that grows along the upper course of the great Yukon river and is carried down by flood and ice, being distributed not only along its lower banks, but on the coast for 100 miles to the northward and southward from its entrance into Bering sea.

The Mahlemiut, Unaligmiut, and Chnagmiut inhabiting the seacoast and the low islands of the Yukon delta construct their dwellings chiefly underground, choosing headlands or sand dunes of sufficient elevation to permit of making the necessary excavations, but as we ascend the river the habitations display more and more of their structure above the ground, until at Ikogmiut mission and adjoining villages the principal part of each house is set on the surface, with walls of upright logs and roofs of bark. In the room thus inclosed, often 15 or 20 feet square, all household labor, cooking and curing fish, scraping and dressing skins, etc., is performed, and during the summer it also serves as general sleeping apartment, a platform being erected for that purpose along the inner wall. On examining the sooty and oily interior more closely, however, the observer will find a tunnel-like passage leading from the floor to an inner, underground sleeping room, which is used during the season of extremely low temperature. To favor this double construction these people frequently select for their houses a site immediately in front of a bluff or terrace, and, where this is not practicable, separate winter quarters are constructed at some more convenient point.

All the Eskimo dwellings on the Lower Yukon accommodate a number of families during the winter, but with the advent of summer they emerge from their filthy caves, and while some of the inmates remain in the outer log structure, the others disperse to the various fishing places, living in tents as long as the season may permit.

Since increased facilities for trade and better prices of furs have enabled these tribes to acquire drilling and other tent material, the tent has been adopted as the favorite summer shelter, because it not only affords a pleasant relief to lungs and eyes from the smoky and stuffy winter huts, but also enables the inmates to exclude the tormenting mosquitoes from the scene of their slumbers.

Throughout the Yukon region the dog is an indispensable adjunct of man, whose only means of transportation he supplies for three-fourths of the year. Consequently the storehouse on stilts figures prominently in each settlement and all skin canoes and bidars are laid upon frames out of reach of the always hungry beasts. Even the large wickerwork fish traps and all gear belonging to them must be hoisted into tree tops or laid on high stagings for fear that the remnants of "gurry" or even the mere odor of fish might tempt the inappeasable appetite of dog or fox to injure the implements by gnawing.

The kashga is a prominent feature of all the larger Eskimo settlements on the Lower Yukon. Many kashgas are of great dimensions and serve as rendezvous for the people from a circuit of hundreds of miles during the season of winter festivities.

Passing, in the vicinity of Kozerevsky, from Eskimo territory into the country inhabited by Athapascan tribes, the change from the double structure described above to the simple log house is very gradual. Many of the larger Ingalik villages from Anvik to the mouth of the Koyukuk have numbers of combined winter and summer dwellings, and the people have also adopted the custom of the kashga, but at Nuklukayet, and thence eastward, these signs of Eskimo influence disappear entirely, and the habitations consist chiefly of ill-constructed log huts, which are abandoned and left to decay as the necessities of the chase draw the inmates away to other fields.

The trading stations throughout this region are well built and comfortably furnished. The former necessity for high stockades around them has passed away and the ruins of blockhouses at Nulato, Andreafsky, and St. Michael are picturesque but useless appendages to the modern buildings. The most pretentious edifices, inclosed by smooth weatherboarding and painted, are at St. Michael, but the mission of the Holy Cross, at Kozerevsky, can boast of the only two-story houses north of Bristol bay and the Pribilof islands. They are extremely well built of hewn logs, lined, and ceiled.

In the vicinity of trading posts and mission stations on the upper river the natives are rapidly adopting the white man's mode of building, and in the mining district of Forty Mile creek and the Upper Yukon the cabins of the Indians laboring for the miners are fully equal in appearance and construction to those of their employers.

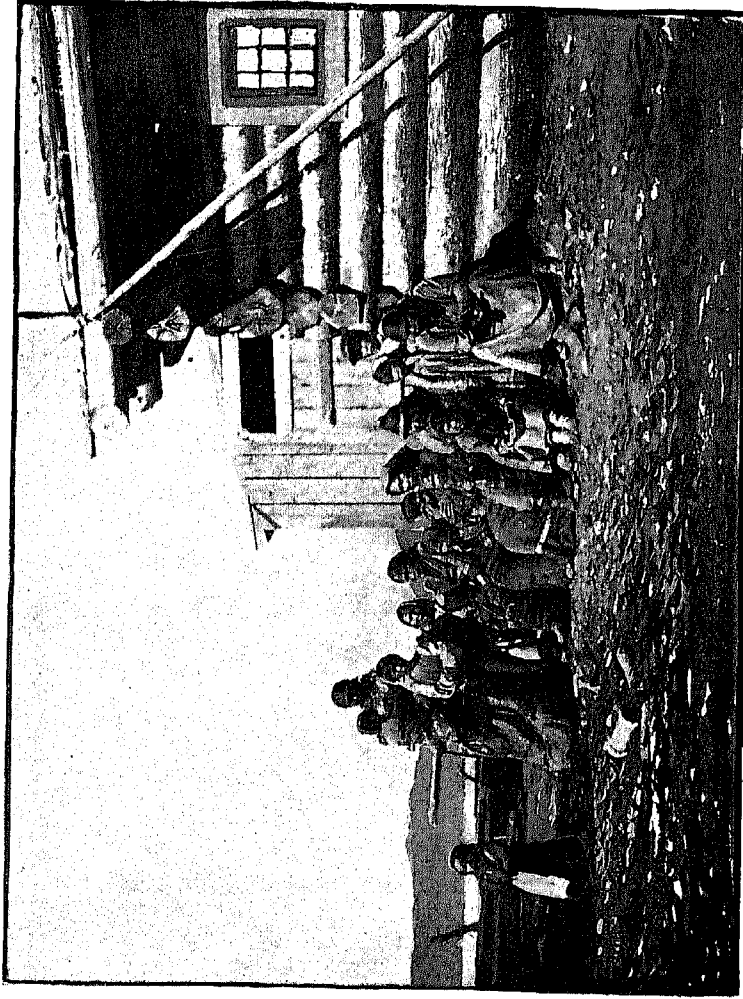
In the far interior, on the Tanana river and on the upper Koyukuk, the habitations of the natives are described as extremely wretched. In their constant struggle for existence the people of those remote regions are forced to adopt a nomadic life, moving frequently from place to place, and consequently they look upon their houses as only a temporary shelter, not a permanent place of abode. How they manage to keep alive during the period of extremely low temperature (often reaching -60°) in log huts with wide cracks, through which the wind and drifting snow play at will, it is difficult to understand, but they exhibit no greater mortality than is found among their comparatively better housed Ingalik and Eskimo neighbors.

Our tables relating to this section of the country show plainly that among the scattered Athapascans of the interior the custom of a dwelling for each family prevails. It is only among the Ingaliks and a few of the Koyukukhotana who have settled on the main river that we find several families in a single structure.

The seventh or Arctic district contains a single mining camp, on Fish river, at the head of Golofnin bay, with substantial dwellings, stables for draft animals, a few miles of road, and a mining plant, but thus far the camp has been occupied and worked only spasmodically, at irregular intervals. Of trading stations there are perhaps half a

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



YUKON INDIANS AT TRADING STATION.

dozen, with small buildings, capable of affording full protection against polar winters. In addition the United States government and the whaling companies have erected refuge stations at Point Barrow and Cape Smythe, and recently schoolhouses have been built at Cape Prince of Wales, Point Hope, and Point Barrow.

The native inhabitants of our Arctic coast and islands belong to the Eskimo family, and are gregarious in their habits, living in permanent villages. Their winter dwellings are underground huts, so poorly constructed that the summer's thawing of the ground makes them uninhabitable and forces the inmates to resort to tents or other temporary shelter. While traveling in the winter our Arctic Eskimo construct huts of frozen snow like their kinsmen on the Atlantic seaboard, but these structures are generally square in shape and not intended for prolonged occupancy. Where timber of any kind is accessible elevated storehouses are built to protect their stores of food from the dogs, but when such material is scarce caches are constructed at considerable distances from the settlements in which the supplies are deposited for safety and drawn away as needed with hand sleds, without calling upon the dogs for aid.

The winter houses in the Arctic district accommodate several families each, but during the summer they live separately in tents or other temporary shelter.

The inhabitants of King island or Ukiyok have made use of natural cavities in the rock, which forms the body of the island, in constructing their dwellings. A staging of driftwood in front of these caverns supports their summer houses, covered with seal and walrus hides. Many of these cavities have been artificially enlarged and walled in front, and altogether the settlement, which occupies the face of a steep bluff in several terraces, presents a very striking appearance, which has caused the bestowal upon it of the name of "the Arctic Gibraltar".

On St. Lawrence island the ordinary underground winter dwelling prevails, each containing several families. Both driftwood and whale ribs enter into the construction of these habitations.

SIZE OF FAMILIES.

The tables appended to this chapter lead to the conclusion that though large families are of rare occurrence among the natives of Alaska, the average number of members of families is not much below that observed in civilized countries. In several of the districts this average is affected more or less by the temporary presence of large numbers of single men, grouped in boarding houses, as in fishing stations and large mining camps, or living by themselves in the region of surface mining, but wherever the original inhabitants prevail, engaged in their customary pursuits, the number of persons to the family varies but little.

In the Southeastern district the number of families, outside of the boarding houses of mines and fisheries and the educational and penal institutions, is 2,165, embracing a little over 7,000 individuals, and this would give us an average of 3.25 persons to the family. But here it becomes necessary to glance at our statistics of the conjugal condition of these people, and we find that we have in the district between 200 and 300 single individuals, living by themselves and enumerated as families of one. This would raise the average number of persons to the family to nearly 4.

Our table shows 276 white married men to but 167 married women, a discrepancy owing to the large number of temporary residents who left their wives and families behind them.

Among the descendants of the mixed Russian and Indian race we find 28 married women to 7 married men and among the Indians 1,398 married women to 1,329 married men. The difference in these numbers indicates the number of females of mixed or Indian birth married to white men or living with them as their wives and acknowledged as such.

The total number of single white males in the district out of a total of 1,389 is 1,033, of which 165 are under 21 years of age. This leaves 868 adult single white males, or 62.49 per cent. If to this figure is added the number of widowed and married white men without families we find about 200 more, giving to the family element among the white population of this district a representation of less than 25 per cent.

The white individuals reported as "widowed" in this district number 88 (5.06 per cent of the whole white population), three-fourths of whom are males.

Among the whites of this district only is found any appreciable proportion of divorced people, amounting to a little less than 1 per cent.

Among the widowed of Indian birth the females greatly outnumber the males, 245 widows to 96 widowers. This somewhat startling discrepancy has, however, no bearing upon the greater or less vitality of the respective sexes; it simply indicates that opportunity and inclination to take new helpmates are as 3 to 1 in favor of the widowers among the Indian tribes.

For the second or Kadiak district our table shows a total population of 6,112, divided into 983 families. Under ordinary circumstances this would indicate the abnormally high average of over 6 persons to the family, but the proportion of temporary residents in this district, without families and congregating in boarding houses, is very large. The Chinese laborers in canneries alone number 1,433, and the white fishermen, laborers, and sailors at least 1,000 more; and consequently the individuals to which the family division properly applies do not exceed 3,666, giving an average of 3.7 persons to the family.

In this district, also, the excess in numbers of married females of mixed and Indian birth over the males indicates the ratio of intermarriages between the different classes. In this instance the excess of married females of mixed birth is only 3, while it is 26 among those of Indian birth. These figures do not, however, prove a preference on the part of the white residents for Indian wives. The whole excess of the latter class is accounted for by intermarriage of males of mixed birth with Indian females, while the women of the former class have married white men.

The excess of widowed females over males in the same condition among the mixed class and the Indians is somewhat less noticeable here than in the first district.

The third or Unalaska district affords another instance of the relative proportion of individuals and families leading to deduction of an erroneous average size of family. The population of 2,361 divided into 544 families would give us an average of 4.34 persons to the family, but when we deduct 340 single white males and 100 married men of the same class without their families, together with 137 Chinese (all temporary residents) from the total population, the average size of family is reduced to 3.28. A slight excess of married females of mixed birth over males indicates a corresponding ratio of intermarriage with white men. Both the native and mixed class in this district furnish us with the only instances in Alaska of an excess of females over males.

In the fourth or Nushagak district the apparent average size of families of nearly 6 persons must be reduced by deducting over 300 temporary white residents living in boarding houses and 384 Chinese laborers; this would give a real average of a little over 4 persons to the family. The slight excess of married Indian females over males in this district is due wholly to a few isolated instances of a second wife being taken by some exceptionally prosperous and enterprising individual.

The fifth or Kuskokwim district, being inhabited almost entirely by natives, most of whom are still living in their primitive condition, furnishes the most interesting material for statistics of sizes of families, the number of families to the house, and the average number of inmates to the dwelling. Though living in the most wretched habitations, in total disregard of all laws of sanitation, these people maintain a higher rate (4.95) of persons to the family than we find in any other section of Alaska. Their gregarious nature is evidenced by an average of 2.65 families to each dwelling throughout the district, and the average number of individuals in each habitation is 13.09.

The sexes are evenly divided among these tribes, and the slight excess of married females over males is owing to plurality of wives in exceptional cases. The widows outnumber the widowers 2 to 1.

As this is the only section of Alaska and also of the United States where the natives are still almost entirely removed from intercourse with whites and the changes in the social structure always resulting therefrom, it has seemed desirable to discuss the social statistics of this district more at length, and to compile a special table illustrative of the composition of human society in a savage or primitive state. The fact that these tribes are not habitually polygamous makes these statistics all the more valuable for the purposes of comparison. The Eleventh Census affords probably the last opportunity of this kind, as another decade must necessarily witness some ingress of civilized elements into the population and some changes in their habits and social structure.

From the accompanying table it appears that of these 5,640 natives living without any restraint, and enabled by their small wants to follow their natural inclinations and impulses, 2,833, or a little more than one-half, maintained or had previously maintained marital relations, nearly 25 per cent of them being widowed, females predominating among the latter at the ratio of over 2 to 1. Of the 2,807 individuals reported as single, 2,504 were under 20 years of age, leaving but 303 single persons of 20 years and over, divided as follows by age periods:

AGE PERIODS.	Total.	Male.	Female.
Total	303	236	67
20-24	228	176	52
25-29	60	47	13
30-34	12	11	1
35-39			
40-44	1		1
45-49	2	2	

An examination of the columns of married males and females in the table below will discover that the number of married males of one age period corresponds very closely with that of females in the preceding age period, leading to the conclusion that among these children of nature the difference in age between couples assuming marital relations is in the neighborhood of 5 years in favor of the males.

The youngest wives and widows were found in the age period from the tenth to the fourteenth year, and that the females mate young as a rule is evidenced by the fact that in the following age period, from 15 to 19 years, we find 212 married women and 12 widows against only 5 youthful husbands. The number of married women is greatest between the ages of 20 and 24 (254), corresponding with the maximum of married males (253) between the ages of 25 and 29 years.

ANALYSIS OF CONJUGAL CONDITION OF INDIANS OF THE KUSKOKWIM DISTRICT BY SEX AND AGE PERIODS.

AGE PERIODS.	POPULATION.			SINGLE.			MARRIED.			WIDOWED.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Total	5,640	2,830	2,810	2,807	1,561	1,246	2,160	1,007	1,003	673	202	471
Under 1.....	84	48	36	84	48	36						
1- 4.....	739	380	359	739	380	359						
5- 9.....	651	323	328	651	323	328						
10- 14.....	535	278	257	532	278	254	2		2	1		1
15- 19.....	727	301	426	498	296	202	217	5	212	12		12
20- 24.....	703	358	345	228	176	52	420	175	254	46	7	39
25- 29.....	564	322	242	60	47	13	424	253	171	80	22	58
30- 34.....	404	207	197	12	11	1	319	177	142	73	19	54
35- 39.....	316	160	156				223	134	89	93	26	67
40- 44.....	246	103	143	1		1	171	78	93	74	25	49
45- 49.....	246	131	115	2	2		151	94	57	93	35	58
50- 54.....	163	81	82				88	55	33	75	26	49
55- 59.....	107	56	51				50	37	22	48	19	29
60- 64.....	105	57	48				53	42	11	52	15	37
65- 69.....	20	10	10				12	8	4	8	2	6
70- 74.....	7	3	4				3	2	1	4	1	3
75- 79.....	10	6	4				6	4	2	4	2	2
80- 84.....	8	4	4				3	3		5	1	4
85- 89.....	4	2	2							4	2	2
90- 94.....												
95- 99.....												
100-104.....	1		1							1		1

Considering this table from another standpoint, we find that the Indian females of this primitive district begin to decline rapidly in numbers after the twentieth year, while with the males the decline does not become noticeable until after the twenty-fifth year. The small number of infants under 1 year reported seems out of proportion, but we must consider that these stolid little mites were often overlooked by the enumerator, and more frequently concealed by the superstitious mothers, who feared that evil might result from recording the baby's name or age. Children of 1 year and over put themselves in evidence creeping or walking. The figures given for the succeeding early-age periods would indicate that mortality among children is not great in spite of constant exposure and frequent want. This is partially explained by the fact that mothers nurse their offspring until they are 5 or 6 years old and almost able to provide for themselves by catching fish or killing birds.

FRUITFULNESS OF INDIAN WOMEN IN THE KUSKOKWIM DISTRICT BY AGE PERIODS.

AGE PERIODS.	MARRIED.			WIDOWED.		
	Total.	No children.	Children.	Total.	No children.	Children.
	1,093	145	948	471	27	444
10-14.....	2	2	.....	1	1	.....
15-19.....	212	88	124	12	4	8
20-24.....	254	25	229	39	6	33
25-29.....	171	8	163	58	2	56
30-34.....	142	5	137	54	3	51
35-39.....	89	5	84	67	4	63
40-44.....	93	5	88	40	2	47
45-49.....	57	5	52	58	1	57
50-54.....	33	.....	33	49	1	48
55-59.....	23	1	21	29	1	28
60-64.....	11	1	10	37	2	35
65-69.....	4	.....	4	6	.....	6
70-74.....	1	.....	1	3	.....	3
75-79.....	2	.....	2	2	.....	2
80-84.....	.....	.....	.....	4	.....	4
85-89.....	.....	.....	.....	2	.....	2
100-104.....	.....	.....	.....	1	.....	1

In the sixth or Yukon district our table shows a population of 3,912, of whom 3,583 are Indians, 127 of mixed births, and 202 whites, divided into 894 families. The 174 single white males were living in a few mining camps, in cabins, singly or in couples; consequently we need not take them into consideration in regard to the average size of families, which here approaches 4.18 persons.

The Indians of this district are divided as to conjugal condition very nearly in the same proportion as those of the fifth. Nearly one-half, 1,743, were reported as single and 1,840 as married and widowed, the males exceeding the females in numbers by over 100. Of the unmarried a large majority is under 20 years of age.

In the seventh or Arctic district the 391 whites, of whom 365 are single, are almost to a man temporary residents, employed on whaling ships and stations. The proportion between the native population of 2,729 and the 678 families given in the table would indicate a ratio of about 4 persons to the family. The slight excess of married Indian females over males is partially accounted for by occasional plurality of wives and partially by intermarriage with whites who have left the whaling ships and eke out a precarious existence on the arctic shore.

In conclusion, a full tabular statement of conjugal statistics is given for each district and a summary of the same for all Alaska.

The last named statement shows in the aggregate a considerable excess of single and married males over females in the same conditions, but this is owing altogether to the large temporary element in Alaska's population, which consists almost wholly of males. As to the Indians, the relative numbers of single, married, and widowed in the aggregate correspond closely with the proportion pointed out in the various districts. Of a total Indian population of 23,531, 11,661, or nearly one-half, were reported as single, and of these about 10,000 are under 20 years of age. The Indian males and females in Alaska maintaining marital relations number 9,820, and those who have lost their mates, 2,030.

CONJUGAL CONDITION

SUMMARY.

CONJUGAL CONDITION.	AGGREGATE.			WHITE.			MIXED.			INDIAN.			MONGOLIAN.			ALL OTHERS.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Total	32,052	19,248	12,804	4,298	3,853	445	1,823	891	932	23,531	12,105	11,426	2,288	2,288	.....	112	111	1
Single	17,548	11,845	5,703	3,234	3,007	227	1,037	557	480	11,061	6,065	4,996	1,513	1,513	.....	103	103	.....
Married	12,129	6,579	5,550	879	686	193	652	299	353	9,820	4,816	5,004	772	772	.....	6	6	.....
Widowed	2,325	788	1,537	159	138	23	130	35	95	2,030	612	1,418	3	3	.....	3	2	1
Divorced	45	31	14	21	19	2	4	.....	4	20	12	8	.....	.....	.....	.....	.....	.....
Unknown	5	5	.....	5	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

FIRST DISTRICT.

Total	8,038	4,842	3,196	1,738	1,389	349	133	67	66	5,894	3,054	2,780	329	329	.....	4	3	1
Single	4,238	2,912	1,326	1,191	1,033	158	93	58	35	2,753	1,619	1,133	200	200	.....	2	2	.....
Married	3,333	1,740	1,593	443	276	167	35	7	28	2,727	1,329	1,398	128	128	.....	.....	.....	.....
Widowed	436	166	270	88	66	22	4	2	2	341	96	245	1	1	.....	2	1	1
Divorced	31	24	7	10	14	2	1	.....	1	14	10	4	.....	.....	.....	.....	.....	.....
Unknown .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

SECOND DISTRICT.

Total	6,112	4,398	1,714	1,105	1,056	49	784	407	377	2,782	1,404	1,288	1,433	1,433	.....	8	8	.....
Single	3,736	2,900	836	848	809	39	421	243	178	1,502	883	619	958	958	.....	7	7	.....
Married	2,060	1,350	710	212	203	9	305	151	154	1,068	521	547	474	474	.....	1	1	.....
Widowed	306	142	164	39	38	1	55	13	42	211	90	121	1	1	.....	.....	.....	.....
Divorced	5	1	4	1	1	.....	3	.....	3	1	.....	1	.....	.....	.....	.....	.....	.....
Unknown	5	5	.....	5	5	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

THIRD DISTRICT.

Total	2,361	1,434	927	520	495	25	734	343	391	987	456	511	137	137	.....	3	3	.....
Single	1,404	929	475	382	366	16	419	207	212	507	260	247	95	95	.....	1	1	.....
Married	749	439	310	121	112	9	251	117	134	334	167	167	41	41	.....	2	2	.....
Widowed	205	63	142	14	14	.....	64	19	45	126	20	97	1	1	.....	.....	.....	.....
Divorced	3	3	.....	3	3	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Unknown .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

FOURTH DISTRICT.

Total	2,726	1,712	1,014	318	310	8	28	10	18	1,996	1,008	988	384	384	.....	.....	.....	.....
Single	1,573	1,087	486	251	247	4	14	6	8	1,053	579	474	255	255	.....	.....	.....	.....
Married	979	573	406	57	53	4	13	4	9	780	387	393	120	129	.....	.....	.....	.....
Widowed	174	52	122	10	10	.....	1	.....	1	163	42	121	.....	.....	.....	.....	.....	.....
Divorced .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Unknown .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

FIFTH DISTRICT.

Total	5,081	2,854	2,227	24	19	5	17	5	12	5,646	2,830	2,816	.....	.....	.....	.....	.....	.....
Single	2,837	1,578	1,259	10	13	3	14	4	10	2,807	1,561	1,246	.....	.....	.....	.....	.....	.....
Married	2,170	1,073	1,097	7	5	2	3	1	2	2,160	1,067	1,093	.....	.....	.....	.....	.....	.....
Widowed	674	203	471	1	1	.....	.....	.....	.....	673	202	471	.....	.....	.....	.....	.....	.....
Divorced .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Unknown .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....

CONJUGAL CONDITION—Continued.

SIXTH DISTRICT.

[illegible]

SEVENTH DISTRICT.

[illegible]

POPULATION DISTRIBUTED BY AGE PERIODS, AND SHOWING SEX AND RACE.

[illegible]

POLITICAL ANALYSIS OF THE WHITE POPULATION IN THE SUMMER OF 1890.

SUMMARY.

DISTRICTS.	TOTAL WHITE.			WHITE MALES.						
				Under 21 years.			Citizens.			Aliens.
	Total.	Male.	Female.	Total.	Native.	Foreign.	Total.	Native.	Foreign.	
Total white inhabitants	4,298	3,853	445	320	254	66	2,531	1,192	1,339	1,002
Temporary white inhabitants.....	2,277	2,251	26	94	53	41	1,456	565	891	701
Permanent white inhabitants.....	2,021	1,602	419	226	201	25	1,075	627	448	301
Total	4,298	3,853	445	320	254	66	2,531	1,192	1,339	1,002
First, or Southeastern	1,738	1,389	349	165	142	23	1,005	552	513	159
Second, or Kadiak	1,105	1,056	49	76	59	17	607	178	429	373
Third, or Unalaska.....	520	495	25	26	18	8	310	160	150	159
Fourth, or Nushagak	318	310	8	11	4	7	174	38	136	125
Fifth, or Kuskokwim.....	24	19	5	10	10	.....	0	2	4	3
Sixth, or Yukon	202	193	9	10	10	.....	140	70	70	43
Seventh, or Arctic.....	391	391	.....	22	11	11	220	192	37	140

ANALYSIS OF THE WHITE POPULATION ENUMERATED IN 1890 TEMPORARILY EMPLOYED IN SUMMER ONLY.

DISTRICTS.	TOTAL WHITE.			WHITE MALES.						
				Under 21 years.			Citizens.			Aliens.
	Total.	Male.	Female.	Total.	Native.	Foreign.	Total.	Native.	Foreign.	
Total	2, 277	2, 251	26	94	53	41	1, 456	565	891	701
First district:										
Cannery employés.....	216	207	9	11	6	5	160	67	93	36
Crew of United States steamer Pat- terson.....	47	47					35	16	19	12
Second district:										
Cannery employés.....	928	920	2	34	19	15	604	140	455	288
Third district:										
Crews of American sealers	126	124	2	13	8	5	77	44	33	34
Crews of trading and fishing vessels.....	117	112	5	3	1	2	81	33	48	28
Cannery employés.....	134	134		4	4		83	24	59	47
Fourth district:										
Cannery employés.....	310	302	8	11	4	7	169	38	131	122
Sixth district:										
United States surveying party.....	18	18					18	5	13	
Seventh district:										
Crews of whale ships.....	381	381		18	11	7	229	189	40	194

CHAPTER XII.

CHURCHES, SCHOOLS, ILLITERACY, AND LANGUAGE.

CHURCHES.

Previous to the purchase of Alaska by the United States the Russian Orthodox church was the only christian organization engaged in missionary work among the natives of the territory. At Sitka, only, there was a small flock of Lutheran officials, sailors, and laborers, for whose benefit the fur company employed a pastor and erected a small church.

The pioneers of the Russian church on the coast of North America were the chaplains accompanying the few naval exploring vessels which visited the new Russian discoveries during the last quarter of the eighteenth century. The first regular mission, consisting of a bishop and a number of subordinate clergy, 11 in all, arrived in the territory in 1793. At that time the central depot of the company was on Kadiak island, and thence the new apostles scattered in various directions. The monk Mokat met with the earliest success among the docile natives of the Aleutian islands. Father Herman and 2 assistants built a chapel and established a school on Spruce island; Father Juvenal visited Cook inlet, and thence wandered westward to Lake Iliamna, where, after a few years, he met his death at the hands of natives who resented his interference with polygamy, the only martyr of the faith known to the history of early propagation of the gospel in Alaska. Within a few years of the transfer of the company's headquarters to Sitka, a chapel was erected, and from that time on a regular incumbent was always stationed there, Alexander Sokolof being the first. Among other priests sent out from Russia at the beginning of the present century were Netzvetof and Veniaminof, the latter becoming widely known, not only through his successful missionary labors but also through his literary and linguistic work.

Veniaminof was subsequently made a bishop, when, in accordance with a custom of his church, he adopted the name of Innokenty. He died not many years ago, ripe in years and loaded with honors, having reached the highest office within his line of preferment as metropolitane of Moscow. Three times only during its century of existence has Sitka been the residence of a bishop. Veniaminof was the first, but upon his advice the diocese was enlarged to embrace Kamchatka and eastern Siberia, with the town of Yakutat as the see.

Nearly 40 years later Bishop Peter was in residence at Sitka, and after another interval came the last incumbent, Bishop Pavel, who transferred the headquarters of the diocese, then reduced to Alaska and California, to San Francisco.

The Russian parishes, supplied with "white" or secular clergy, were Sitka, Kadiak, Unalaska, and Atka. Missionary stations in charge of "black" clergy, or monks, were located on Spruce island, at Kenai, at Nushagak, and on the Yukon, but occasionally the missions were served by secular clergy and parishes by monks for short periods at a time. The communities on the Seal islands, and at Belkovsky, have employed ordained priests at their own expense since they became prosperous under American rule. The Atka church has been without regular incumbent much of the time.

Numerically, the Russian Orthodox church is now as strong in Alaska as when 700 Russians swelled its ranks. Recent additions have all been obtained from Thlingits, in the vicinity of Sitka, and from the Eskimo and Ingalik of Lower Yukon river. The accompanying table represents the present status of this church, with its membership of but little over 10,000, 1 cathedral, 7 parish churches, and 34 subordinate churches and chapels.

The most pretentious building of the Russian church in Alaska, though by no means the most handsome, externally, is the cathedral of St. Michael, in Sitka. Its interior is richly decorated with oil paintings, gold and silver, carved screens, and silken hangings. The altar service, chandeliers, lamps, jewels, and vestments are very costly, and the elaborate ceremonies always attract the attention of all tourists who visit the capital upon one of the numerous Russian holidays. A large two-story parsonage, a modern schoolhouse, and several dwellings of the subordinate members of the clergy are included in the church property.

The Russian chapel at Killisnoo, situated upon a bluff behind the settlement, is a neat little edifice kept in good repair, but the place has been supplied with a priest only intermittently.

At Nuchek, in Prince William sound, there is a much dilapidated little chapel, to which nearly 500 people come at various times to worship. This scattered community has never had a regular incumbent and has been visited only at intervals of many years by the Kadiak priest, under whose care they are nominally placed. The chief inconvenience of this state of affairs lies in the impossibility of having marriages performed at the proper time, and at each successive long-looked-for visit of the priest a number of informal unions have to be legalized, affording the startling spectacle of a row of bridal couples standing up together, attended by a row of little toddlers and babies in arms. There have been intervals of 6 and 8 years between priestly visits to Nuchek. The ordinary simple services are conducted by a "reader" (prechetniks) who can administer no rites but baptism of infants.

At Kenai, on Cook inlet, there are an old chapel, a new priest's residence, and a new church in course of construction. Though the resident community is small, several hundreds of Indians come to the mission from the nearer villages at various times and the priest makes annual journeys to the more distant ones to administer the rites of marriage and baptism.

The settlements of Seldovia and Alexandrovsk (English bay) have small chapels built of logs, one of the residents in each serving as reader, and once or twice during the year the priest from Kenai visits these localities. The present church building at Kadiak is the third erected since 1797. It is built of hewn logs, and has but recently been weatherboarded and painted. An interior view of the edifice is shown in the accompanying plate. There is also a two-story frame parsonage, erected 10 years ago. The priest of the Kadiak parish, assisted by two "diakons", attends to the spiritual wants of a vast territory, and the greater part of the summer season is devoted to travel by steamer, sailing boat, or canoe. A subordinate chapel at Lesnoi village, on Wood island, within a mile of Kadiak, is served by the priest on the more important occasions, while a reader attends to the ordinary services.

The Creole settlement of Afognak, upon the island of the same name, supports a small chapel picturesquely situated upon a projecting point of land, and served intermittently by one of the Kadiak diakons. The more important ceremonies are performed by the parish priest, who also visits the settlement during the annual season of confession and penance.

Nearly all the settlements within the limits of Kadiak parish are provided with small chapels, served by readers. These structures are generally built with logs cut in the forests of Afognak and carried to the villages by the accommodating traders. In outward appearance these chapels are not attractive, but many of them are quite tastefully decorated in the interior, and in all of them the greatest neatness is preserved. The following settlements have chapels served by readers only: Akhiok, Ayaktalik, Cape Douglas, Kaguyak, Killuda, Katmai, Old Harbor, Orlova, Uzinkee, Karluk, Lesnoi, and Nuchek.

Unalaska parish, attached to the Church of the Ascension, comprises the large territory extending from the Shumagin islands in the east to Attu, the westernmost island of the Aleutian chain, including the south coast of the Alaska peninsula from Portage bay to Morzhovoi.

The easternmost church in this parish is at Unga, on Delarof bay, Unga island. It is a neat frame structure, erected at the cost of \$2,500, and is served ordinarily by a reader; for the more important services the church is visited by the priest of Belkovsky. A small chapel has been erected by the Creole inhabitants of Korovin island.

On Voznesensky island, a few miles to the westward of Unga, the native sea-otter hunters erected during more prosperous times a small, handsome chapel costing \$1,500, and dedicated it to the Ascension.

Another neat chapel costing nearly \$1,000 was erected by the sea-otter hunters of Morzhovoi or Protassof settlement.

In the village of Belkovsky, which for long years was the center of the wealth producing sea-otter industry, there is a very handsome frame church, erected at a cost of over \$13,000 and expensively fitted within. This church is served by a resident priest who is, however, subordinate to the parish priest at Unalaska, whom he relieves of all parochial visits to the eastward of Belkovsky. During the former flush times of sea-otter hunting large donations were showered upon the Belkovsky church not only by residents but by hunters from remote settlements who came to profit by the prolific hunting grounds of Sannak and Chernobura. The result was that these subordinate edifices outshine in splendor of appointments as well as in outward appearance the parent church at Unalaska.

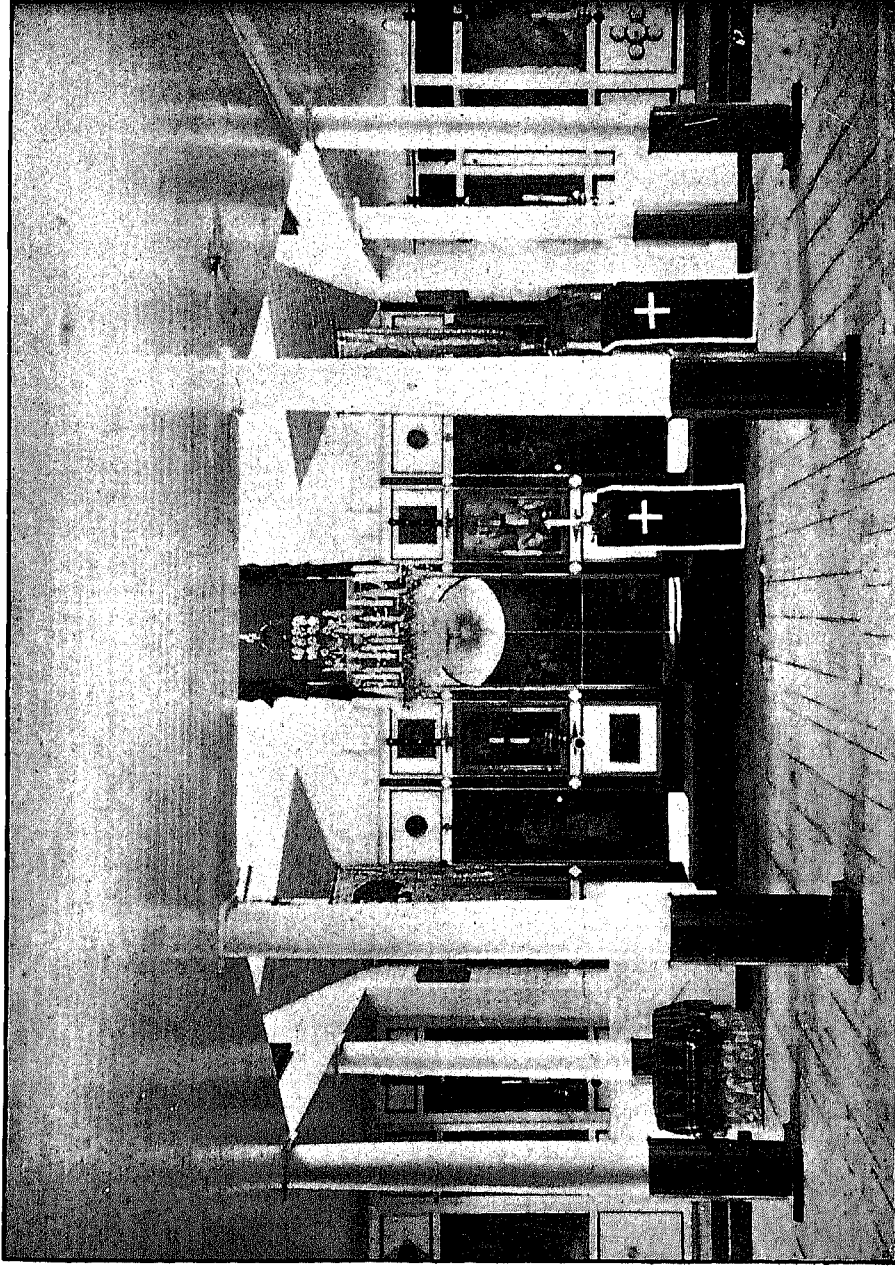
The residence of the priest in charge of this parish is in the village of Unalaska or Iliuliuk, and consists of a two-story frame building of modern architecture. The church is large and commodious, but somewhat dingy in outward appearance and funds have been collected to erect a new edifice in its place. A handsome frame school building forms part of the church property, and a neat cottage adjoining the church has been erected by the natives from the Seal islands for the widow of the former incumbent of Unalaska parish. The priest stationed here visits the outlying villages of his parish by means of trading schooners and canoes, performing tedious and often dangerous journeys from island to island along the Aleutian chain.

Small chapels served by readers only are located at Sannak, Borka, Chernovsky, Makushin, Umnak, and Attu.

On the island of Atka, in the village of Nazan, there is a more pretentious church edifice in charge of a subordinate priest. Under the Russian régime Atka formed a separate parish, including the Commander or Russian Seal islands and several of the Kurile chain.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

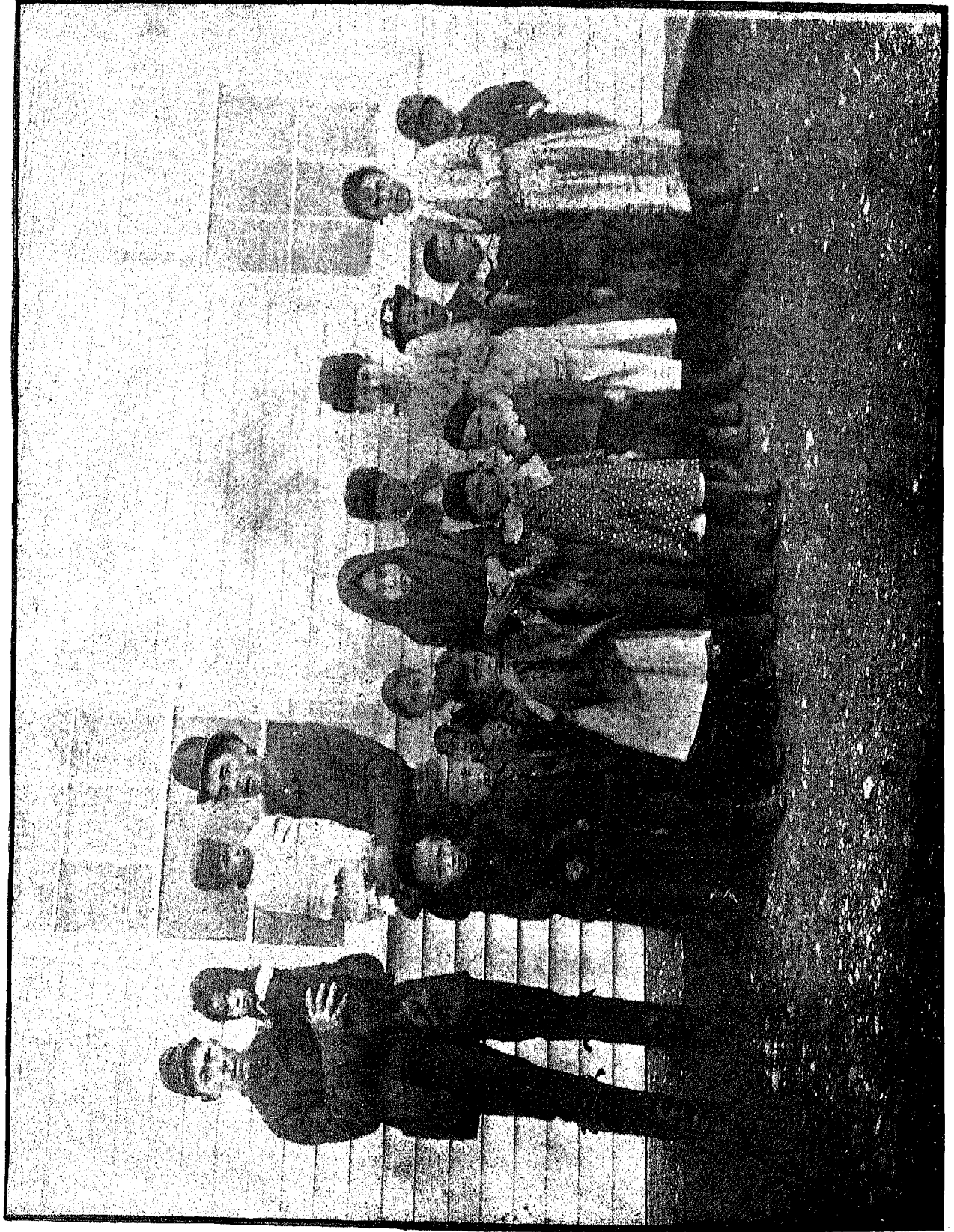
Alaska.



RUSSIAN CHURCH AT KADIAK.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



CHILDREN OF NATIVE SEALERS OF ST. PAUL

The native sealers on the island of St. Paul rejoice in the possession of the handsomest church edifice in Alaska, costing \$20,000. It was erected chiefly with gifts of the sealers, increased by donations by members of the Alaska Commercial Company. The church on St. George island is smaller, but neat and tastefully ornamented within. Both churches are served by ordained priests, subordinate to the church at Unalaska, but supported entirely by the members of their respective flocks.

At Nushagak a mission of the Russian Orthodox church has been in existence since 1837, embracing the territory on the north side of the Alaska peninsula, and to the northward and westward of Bristol bay as far as the Togiak basin and the headwaters of Nushagak or Tahlekuuk river. The church building at Nushagak is small but neatly fitted out, and its value is estimated at \$5,000. The resident priest and 2 diakons perform long journeys with canoes in summer and dog sleds in winter to visit their scattered parishioners.

Small outlying chapels have been erected at the villages of Yekuk, Pakwik, Ighiak, and Ugashik.

The northernmost parish of the Russian Orthodox church in Alaska, officially known as the Pokrovskaiia mission, embraces the vast region drained by the Yukon and Kuskokwim rivers. The central establishment, which was founded in the third decade of the present century by Father Netzevetof, is located at the village of Ikogmiut on the north bank of the Yukon about 300 miles from its mouth. The present incumbent, a native of the country, claims over 5,000 communicants, of which the census schedules realized only 3,173, scattered over territory as large as the state of Pennsylvania. The church at Ikogmiut is an old log structure valued at \$1,600, which will be replaced at an early day by a new building. It is picturesquely situated on an eminence overlooking the river. A substantial subordinate chapel has been erected at Kolmakovsky on Kuskokwim river, at an expense of \$1,500, and another modern frame structure, neatly painted, attracts the eye of the visitor at St. Michael, the central trade mart of this region.

A table containing such statistics as could be obtained of the church membership, location of churches and chapels, and value of church property belonging to the Russian Orthodox church is hereafter inserted.

The first Protestant church organized in Russian America was a Lutheran chapel at Sitka, which was established about the year 1842 by Chief Manager Etholin, for the benefit of the Finlanders and Germans among the officers and employes of the Russian-American Company. The last incumbent of the church left Sitka after the purchase of Alaska, but a number of Protestant churches have been organized in Alaska since the purchase of the country by the United States. Among the first denominations to establish themselves in the newly acquired territory were the Presbyterians, who now possess 5 distinct church organizations in the southeastern district. The southernmost of these is the prosperous Presbyterian mission at Howkan (or Jackson), numbering 110 native and 8 white communicants. The value of the church edifice at Howkan was not reported.

The Presbyterian church at Wrangell was the first organization in the country, having been established in 1876 by Rev. S. Hall Young. The community possesses a neat frame church valued at \$2,000, and reports 46 native and 7 white communicants.

The Thlingit Presbyterian mission is located at Juneau, with a membership of 39 natives and 5 whites, and worships in a frame building valued at \$1,350.

At Sitka the Presbyterians have 2 church organizations: the First Presbyterian of 12 white communicants, possessing a neat little church erected at a cost of \$1,000, and the First Presbyterian Thlingit, embracing 254 communicants (14 white and 240 natives), nearly all of them connected with the Indian industrial training school. The church building belonging to this organization is valued at \$4,000.

A small church has been organized at Juneau in connection with the Presbyterian Mission Home for native children, but the number of communicants is small, and they do not possess a house of worship.

At the village of Huna, on Chichagof island, a Presbyterian mission has been in existence since 1885, but no report has been received as to the value of the buildings or number of communicants.

The government school at Point Barrow, on the Arctic coast, has been placed in the hands of a Presbyterian missionary, who reported in 1890 as follows: "The hindrances to church work are many. Association with white men has had a demoralizing influence. Another hindrance is the lack of a livelihood. The natives are under the necessity of hunting and whaling, and these two occupations keep them busy and away from home nearly the entire year."

The Society of Friends has a mission home in Douglas city at which meetings are held, but no statistics as to membership or improvements have been received.

The Baptist Missionary Society proposes to establish an orphanage at Wood island, Kadiak.

The government school at Cape Prince of Wales has been placed in the hands of the Congregational missions.

One of the most prosperous and substantial church organizations in southeastern Alaska is the community of New Metlakatla, located at Port Chester, Annette island. These people, belonging to the Tsimpsian tribe of British Columbia, are followers of Mr. William Duncan, who reports the church as undenominational and its membership 763 natives and 3 whites. No report was made of the value of the substantial building serving the purpose of both church and school at Metlakatla.

The Swedish Free Mission society, through its American branch with headquarters at Chicago, Illinois, has established 2 stations in Alaska; 1 at Yakutat and the other at Unalaklik, on Norton sound. The former

establishment was reported with a church building valued at \$1,200, and 17 native and 3 white communicants; the latter with a building valued at \$1,400, and 12 native and 2 white communicants. Both of these missions have since been much enlarged in scope.

The Moravian Society for the Propagation of the Gospel entered upon the field of missionary labors in Alaska some 10 years ago. They now possess 2 prosperous stations, the Carmel mission at Nushagak, which in 1890 reported but 18 members, 11 of them native, and the Bethel mission on Kuskokwim river, with 29 members, 21 of them natives, in 1890. The edifices at these 2 stations are valued at \$4,000. The missionaries at Carmel and Bethel perform much of their labors while traveling through the interior wilds on foot or with dog teams. Each establishment consists of 1 missionary and several assistants, both male and female, and a branch station has since been established at Lomaviganute, on the Lower Kuskokwim.

The Protestant Episcopal church now has 2 missionary stations on Yukon river; 1 at Anvik, which in the year 1890 reported a membership of 4 natives and 2 whites, with mission buildings valued at \$1,200. The second station at Nuklukayet was formerly occupied by a clergyman of the Church of England who was relieved by an American missionary in 1891.

The Methodist church has gained a foothold in Alaska by establishing a home for girls in the village of Unalaska with the assistance of the United States government. Up to the year 1890 no buildings had been erected for this establishment, but the society proposes to build in the near future.

The Roman Catholic church was also early represented in our northern possessions. The first reconnoissance was made by Bishop Charles Seghers, and resulted in the erection of the church at Wrangell, not far from the Presbyterian mission. This field was subsequently abandoned for Juneau, where the Church of the Nativity was erected at a cost of over \$3,000. In 1890 this church reported 325 white communicants. The explorations of Bishop Seghers on Yukon river resulted in the permanent establishment of missions at Nulato, Kozerevsky, and Tununuk. The St. Peter Claver mission at Nulato reported in 1890 a building worth \$1,200 and a membership of 80. The Holy Cross mission at Kozerevsky reported buildings valued at \$3,000 and a membership of 59. The Immaculate Conception mission at Tununuk reported a building valued at \$1,000 and a membership of 34. The educational work performed by these Roman Catholic missions is referred to in another place.

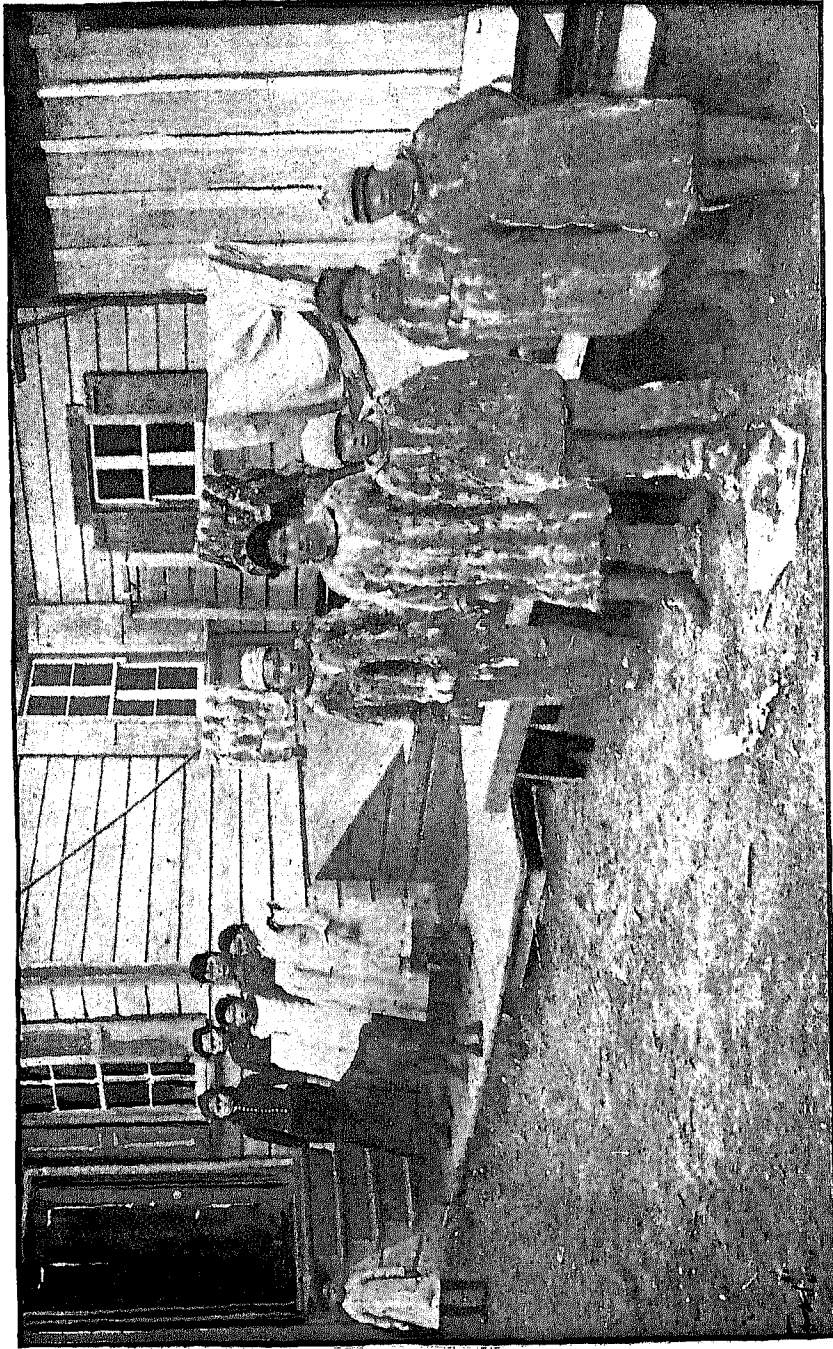
The accompanying tables represent the rather meager statistics thus far obtained concerning the work of church organizations in Alaska.

SUMMARY.

DENOMINATIONS.	COMMUNICANTS.				Value of church property.
	Total.	White.	Creole.	Native.	
Total	12,167	498	1,924	9,805	\$328,219
Russian Orthodox	10,335	30	1,801	8,414	303,644
Protestant	1,334	71	3	1,260	16,150
Roman Catholic	498	337	30	131	8,425

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



PUPILS OF MORAVIAN MISSION AT CARMEL

RUSSIAN ORTHODOX CHURCH.

NAMES OF CHURCHES.	Location.	COMMUNICANTS. (a)				Value of church property.	By whom supported.
		Total.	White.	Croole.	Native.		
Total		10,335	80	1,891	8,414	\$284,444	
Estimated value of 27 chapels						19,200	
Total value of church property						303,644	
I. St. Michael's cathedral (parish)	Sitka	1,226	10	213	1,003	200,000	Russian government.
Subordinates:							
Chapel	Killisnoo					2,000	Partly by Russian government.
II. St. Nicholas mission (parish)	Kenai	1,115		147	968	5,000	Russian government.
Subordinates:							
Alexandrovsky	English bay						By members.
Chapel	Seldovia						Do.
III. Church of the Resurrection (parish)	Kadiak	2,800	9	637	1,744	12,000	Russian government.
Subordinates:							
Chapel	Afognak						By members.
Do	Akhiok						Do.
Do	Ayaktulik						Do.
Do	Cape Douglas						Do.
Do	Kaguyak						Do.
Do	Killuda						Do.
Do	Katmai						Do.
Do	Old harbor						Do.
Do	Orlova						Do.
Do	Uzinkoo						Do.
Do	Karluk						Do.
Do	Lesnoi						Do.
Konstantinovsky	Nuchek						Do.
IV. Church of the Ascension (parish)	Unalaska	1,410		608	811	10,000	Russian government.
Subordinates:							
Resurrection	Belkovsky					14,325	By members.
Boshematic	Unga					2,500	Do.
Ascension	Voznesensky					1,500	Do.
Kazansky	Korovinsky					700	Do.
Protassof	Murzhuvoi					800	Do.
Chapel	Atka						Do.
Do	Attu						Do.
Do	Borka						Do.
Do	Chernovsky						Do.
Do	Makushin						Do.
Do	Sannak						Do.
Do	Unnak						Do.
V. St. Peter and St. Paul (parish)	St. Paul island	219		111	108	20,000	Do.
VI. St. George (parish)	St. George island	85		36	49	5,000	Do.
VII. Nushagak mission (parish)	Nushagak	708		28	680	5,000	Russian government.
Subordinates:							
Chapel	Yekuk						By members.
Do	Pakwik						Do.
Do	Ighiak						Do.
Do	Ugashik						Do.
VIII. Pokrovskaya mission (parish)	Ikogniut	3,173	11	111	3,051	1,619	Russian government.
Subordinates:							
Chapel	Kolmakovsky					1,500	Private subscription.
Do	St. Michael					2,500	Do.

a Communicants of parish churches include all subordinates.

Over five-sixths of the annual salaries of the clergy is paid by the Russian government, and the remainder is paid by members.

PROTESTANT CHURCHES.

NAMES OF CHURCHES.	Location.	COMMUNICANTS.				Value of church property.	By whom supported.
		Total.	White.	Creole.	Native.		
Total		1,334	71	3	1,260	\$16,150	
Presbyterian		481	46		435	8,350	
I. First Presbyterian	Sitka	12	12			1,000	Presbyterian Board, home missions.
II. First Presbyterian Thlingit	Sitka	254	14		240	4,000	Do.
III. Presbyterian church	Wrangell	53	7		46	2,000	Do.
IV. Haida Presbyterian mission	Howkan	118	8		110		Do.
V. Thlingit Presbyterian mission	Juneau	44	5		39	1,350	Do.
Protestant Episcopal.							
I. Christ church	Anvik	6	2		4	1,200	Board of missions of Protestant Episcopal church in United States of America.
II.	Nuklukayet						No report.
Swedish Free Mission		34	5		20	2,600	
I. Mission church	Yakutat	20	3		17	1,200	Swedish Free Mission society, American branch.
II. Mission church	Unalaklik	14	2		12	1,400	Do.
Moravian		47	15	3	29	4,000	
I. Moravian mission	Carmel	18	7	3	8	2,500	Moravian Society for Propagating the Gospel among the heathen.
II. Moravian mission	Bethel	29	8		21	1,500	Do.
Undenominational.							
1. Christian church	Motlakahla	766	3		763		By members.

ROMAN CATHOLIC CHURCH.

Total		498	337	30	131	8,425	
I. St. Peter Claver mission	Nulato	80		20	60	1,200	Church funds and subscriptions.
II. Holy Cross mission	Kozerevsky	59	9	10	40	3,000	Do.
III. Immaculate Conception	Tununuk	34	3		31	1,000	Do.
IV. Nativity of Blessed Virgin	Juneau	325	325			3,225	Do.

SCHOOLS.

The last decade has witnessed a wonderful development of educational facilities in Alaska. Schools and teachers are provided for the children of all residents of the district, without distinction of color or race, by an annual appropriation from the United States treasury, and it is left to the direction of the United States Commissioner of Education to erect schoolhouses and employ teachers wherever, in his opinion, they may be needed. In this respect at least Alaska has been favored above any other section of the United States.

At the time of the enactment of the law by which the district of Alaska was organized, in 1884, the section conferring the power to establish schools upon the Commissioner of Education caused much discussion in the Senate, in the course of which the late Senator Plumb, of Kansas, made the following remark: "If this section is literally carried out there will be a great many schools in a great many places in Alaska in situations where they would not be considered necessary in any other part of the habitable globe." Though the number of schools is not yet very large, the prediction of the famous Kansas senator has already been fulfilled in a few instances by the location of schools at points where the attendance of children is made impossible by the lack of any settled occupation for the parents, who in hunting and fishing must move about, all members of the family joining in the constant struggle for existence with niggard nature in the polar regions.

The Russian Fur Company, who had control of what is now Alaska until the country was ceded to the United States, was compelled under the terms of its charter to maintain schools at its own expense. The onus of this obligation was much relieved, however, by another clause of the charter imposing upon all those natives of Russian America who acquired an education in this manner a compulsory service with the company for 15 years after they left school. By some strange process of reasoning the compulsory service was lessened to 10 years for such youths as were educated in Russia at the company's expense. (a)

a Report of Committee on Organization of Russian-American Colonies, Part II, pages 34, 35, St. Petersburg, 1864. Regulations concerning educational facilities afforded to the people of the Russian colonies in America by the Russian-American Company:

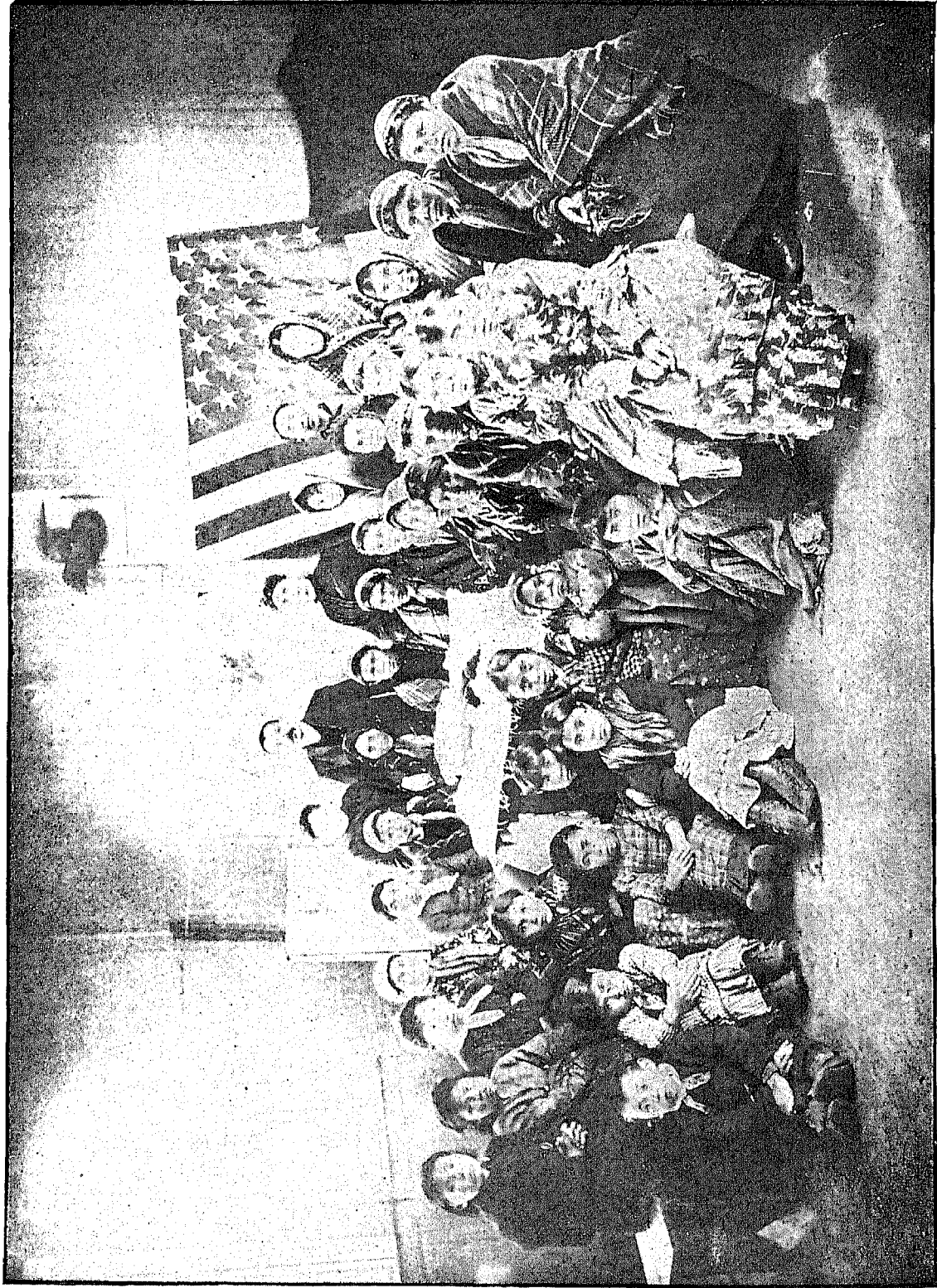
(1) Any youth having been educated at the company's expense in Russia in the higher schools is obliged, on completion of his course, to serve the company for a period of 10 years, for such pay and allowances as the company may allow him.

(2) Any youth having acquired a trade in Russia, at the company's expense, is obliged to serve the company for a period of 10 years.

(3) Any youth educated or trained to a trade in the colonies, at the company's expense, is obliged to serve the company for a period of not less than 15 years.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



KARLUK SEWING CIRCLE.

Under such circumstances the Russian schools were managed with the sole object of training servants and employes for the company, and of educating the children of the Russians and creoles already in the service.

At one time 3 institutions with high sounding names were maintained at Sitka: a "colonial seminary" for the training of recruits for the lower ranks of the clergy, such as "readers" and "psalmists"; a "girls' school" for keeping up the supply of house servants; and the "general colonial school" for the children of the highest officials. The general population, the natives of the country, were not admitted to these schools, and among them these early educational establishments have left no trace.

The male children of the creoles (*a*) residing at the principal stations, such as Sitka, Kadiak, and Unalaska, were taught to read and write Russian, and a few Aleut boys, adopted by Russians, enjoyed the same advantage. At present such tuition is extended to them in a desultory manner by the Russian parish priests and missionaries, of whom there are 8 in the district. The attendance at Russian schools outside of Sitka is insignificant.

For the cause of English education the outlook is much more hopeful. Under the system adopted by the Commissioner of Education of subsidizing mission schools from the funds appropriated by Congress many educational institutions have been established in connection with missions much earlier than would have been possible without such assistance. The requirement that the teachers of schools thus subsidized by the government abstain from sectarian teaching must of course, under such circumstances, be only a dead letter, and may remain such in nine-tenths of the territory brought within reach of educational facilities without causing harm or offense to anybody. At a few points, however, the system interferes seriously with the progress of the public schools. I refer to places where Russian parish churches have been in existence for nearly a century, of which every native inhabitant is a member. In these places the fact that the teacher is also a missionary of some other denomination interferes very much with his usefulness, though he be instructed not to teach religion during school hours. The people in these communities, who have been christians so long, resent the presence of a missionary of another sect among them by not sending their children to his school.

In the cause of education it is very much to be desired that the system of parceling out the government schools among the various sects be confined to the vast field beyond the few old Russian communities. During a prolonged residence and much travel in Alaska my opportunities for observing this phase of the educational problem in that country were exceptional, and the results of my observations may be briefly stated for those who have the spread of education in Alaska at heart.

The number of settlements in the district where public day schools are practicable is limited, and outside of the southeastern section the only places where a day school could be operated with any hope of attendance are the villages inhabited by Russian creoles and natives of the Eskimo and Aleutian tribes who are members of the Russian church, as their ancestors have been for the last century. These people are not sufficiently advanced to understand the importance of education in itself, and they have but few opportunities to observe the advantages to be derived from learning; consequently the attendance of their children at school depends nearly altogether upon the teacher's popularity. The teacher who comes as the avowed representative of some Protestant or Roman Catholic mission to one of these communities, every individual of which is a member of the Russian church, can scarcely expect to be popular, even if there was no Russian clergy to watch his doings with suspicion. His quasi official position as a government employe does not help him with the people who resent what they look upon as an assault of the government upon their established church.

Nor is this religious difference the only cause which affects school attendance; if the teacher becomes unpopular from any other cause it has the same effect. As an instance of this I will cite the case of a certain United States school, which was opened some years ago by an excellent teacher, full of ambition to succeed. He was known to be an ordained minister of a Protestant church, but, obeying to the letter the order to abstain from sectarian teaching, he threw himself into his educational work with such earnestness that both he and his wife became popular and the school flourished both in attendance and scholarship attained. After several years of success the teacher accepted a somewhat irregular appointment as justice of the peace. This brought him into unpleasant relations with some of the parents of his pupils, and the school at once began to deteriorate.

On an adjoining island a government school was established about the same time, also by a minister. Here the missionary element predominated from the first, and the attendance was always unsatisfactory, and when the

a Report of Committee on Organization of Russian-American Colonies, 1864, Part II, pages 292, 293 (Golovin).

The creoles are mostly the offspring and descendants of Russian men and Aleut (Eskimo) women, occasionally of Russian men and Kolosh (Thlingit) women; and very rarely of native men and Russian women. The children of creoles remain creoles though no further mixture of blood takes place. The general law in Russia is that the children belong to the class or race of the father, but in the colonies this principle has been subverted. So many creoles have been born there that they form a distinct, altogether independent class of people, subject to no duties or taxes and free to live and act according to will. We must suppose that making a special class of the creoles it was intended to encourage the settlement of the country. It is true that had these creoles been allowed to remain in the classes to which their fathers belonged, they would have been assigned to various communities in Russia and Siberia, and would probably have been summoned by such communities to fulfill their share of duties, military service, taxes, etc., but forming a distinct class of people, entirely free, they naturally preferred to remain in the colonies, and even their fathers very rarely returned to Russia. As far as numerical increase is concerned, this measure has been wholly successful, since the creoles are increasing from year to year and now number one-half as many as the Aleuts and one-sixth of the total civilized population of the colonies. It can safely be asserted that within a few decades the creoles will be the ruling element in the colonial population and overwhelm the Aleuts who are decreasing from year to year. But in order to successfully settle a country it is necessary that the people should be industrious and thrifty and co-operate actively in the development of its wealth and resources. In this direction the creoles have not thus far been effective.

school was lately given to a layman he found himself confronted by a wall of prejudice which it will take years of patient labor to batter down.

A third school might be named which was established at about the same time and which has failed of success from similar causes. At another point a missionary teaches a government school, the only pupils of which are the inmates of a home for girls connected with the establishment, who are confined to the house. The mere fact that the teacher is a missionary prevents the children of this old Russian parish from benefiting by the government's liberality in their behalf.

The southernmost schools in Alaska are located on Prince of Wales island and near the village of Howkan, connected with the post office of Jackson. One of these institutions, supported by the United States government, was reported in 1890 as having 1 female teacher, 49 male and 38 female pupils, with an average attendance of 28 of both sexes. School was taught here 191 days during the census year. The other school is connected with the Haida mission, supported by the Presbyterian Board of Home Missions, and reported 2 female teachers, 6 male and 25 female pupils, with an average attendance of 20. A sawmill connected with the mission affords an opportunity to some of the boys to receive practical training in that direction, but the mill is only worked intermittently to supply local demand for lumber among the natives. The public school at Klawak, also on Prince of Wales island, was not taught during the census year, but has since been supplied with a teacher.

At New Metlakatla, or Port Chester, on Annette island, we find the most promising day school in the whole district. Its teachers number 5, 2 men and 3 women, and the number of pupils enrolled was 178, 97 boys and 81 girls, with an average attendance of 67. This gratifying result is due to the fact that the Tsimpsean Indians, who established themselves here, are guided in every relation of life wholly by their teacher and leader, Mr. William Duncan. School was taught here during 168 days of the year.

The Indian industrial home, at the same place, was only in the initiatory phase of existence in 1890, reporting 1 male teacher and 6 boys, who received instruction during 130 days of the census year. This institution is also liberally subsidized by the United States government.

All the youths at Metlakatla have had the best opportunities for industrial training in British Columbia, as well as in their new home, and mechanics and skilled laborers from Metlakatla can be found at work in many of the settlements of southeastern Alaska. At Port Chester they labor in a large sawmill and a salmon cannery, and maintain an excellent brass band.

A school was established at the principal Kake village in 1891, but unfortunately the teacher, Mr. Edwards, of the Friends' Society, was killed by a whisky smuggler while endeavoring to prevent the man from selling his poison among the Kakes, who have always borne the reputation of being very dangerous when intoxicated. No report had been received of Mr. Edwards' success as a teacher.

At Wrangell, on the island of the same name, the public school supported by the government reported, in 1890, 1 female teacher and 84 pupils enrolled, 45 boys and 39 girls, with an average attendance of 40. School was taught here 200 days of the census year. Missions have been maintained here for many years by the Roman Catholics and Presbyterians. The former abandoned the field for Juneau, but the school attendance bears witness that the efforts of either have not been without results in the direction of education.

At Juneau there are 2 public schools, supported wholly by the United States government. School No. 1 reported, in 1890, 1 female teacher and 33 pupils enrolled, of whom 19 were male and 14 female children, with a daily average of 22 for the 184 days during which school was taught during the census year. School No. 2, with 1 female teacher, had 51 pupils enrolled, 35 boys and 16 girls, with an average daily attendance of 23 for 190 days of the year.

The Juneau Thlingit Presbyterian Mission Home is a boarding school for native children. The instruction is much the same as that in other mission schools. It is supported by the Presbyterian Board of Home Missions, \$100 per annum being allowed by the board for the maintenance of each pupil. This institution reported, for 1890, 2 female teachers and 21 pupils, 11 boys and 10 girls. Being a boarding school the average daily attendance was kept at 20.

A day and boarding school for white and native children is maintained by the Sisters of St. Ann, in Juneau, in connection with the hospital. The average daily attendance is 20, with an enrollment of 40, 25 boys and 15 girls. Orphans and the children of poor people are maintained and instructed without charge.

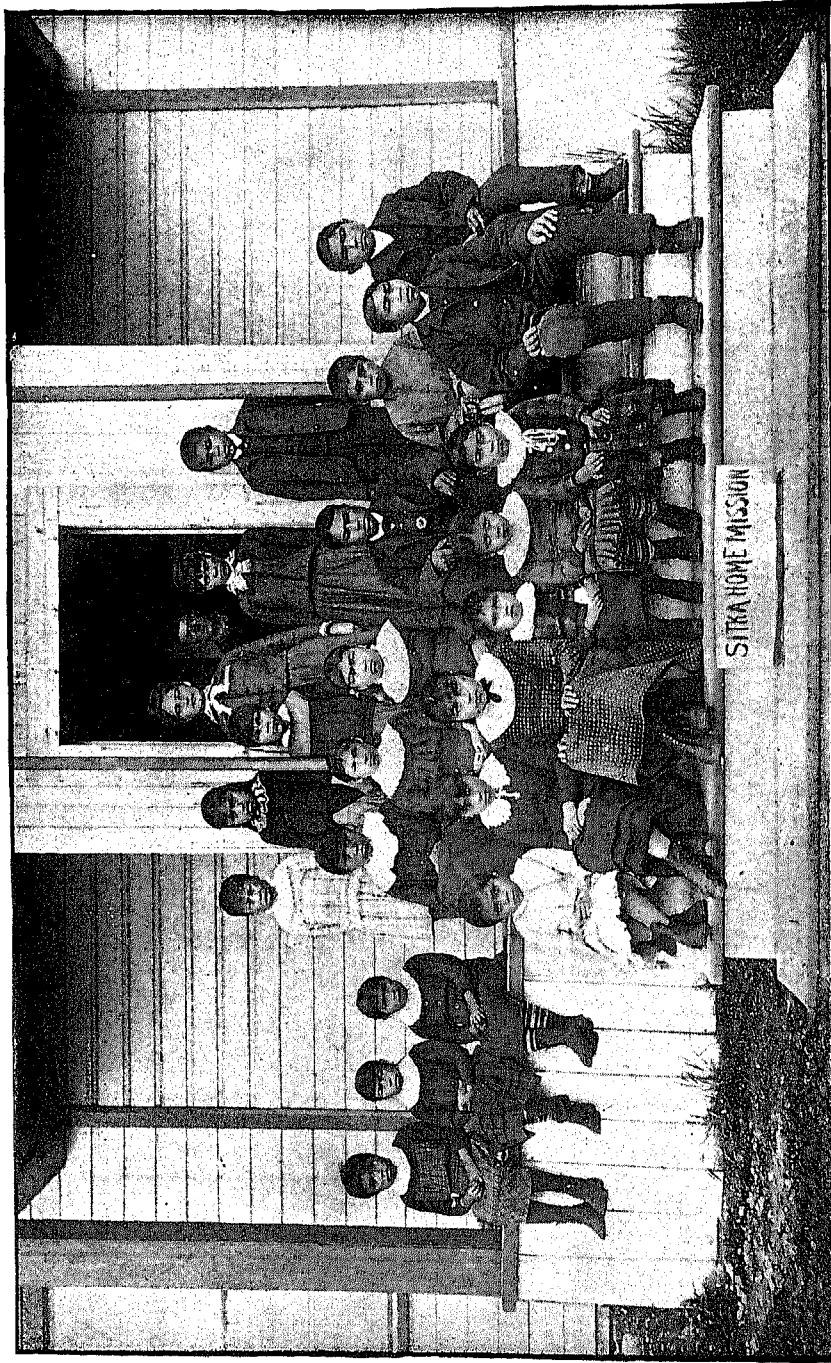
In the mining town of Douglas, divided from Juneau only by the waters of Gastineaux channel, we find also 2 public schools, located in neat frame structures, erected and maintained by the United States government. Number 1 reported, in 1890, 1 female teacher and 27 white pupils enrolled, 14 boys and 13 girls, with an average daily attendance of 20 for 105 days of tuition. School No. 2, intended for natives only, had in the same year 1 male teacher and 72 pupils, 38 males and 34 females, with an average daily attendance of only 20 for 195 days.

A mission home is maintained in Douglas city by the Kansas yearly meeting of Friends, in which a dozen or more native and half-breed children are inmates at present.

At Huna, on Admiralty island, a school was established by the Presbyterian Board of Home Missions in 1881. The building was a small one-and-a-half story frame structure, the lower part of which was occupied by the missionary and his family, and the small upper room used as a church and schoolroom. A new and larger mission

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



THLINGIT SCHOOL CHILDREN.

building was constructed in 1891. School is taught about 3 months during the winter, with an average daily attendance of 44. The total enrollment of pupils was 126, 66 males and 60 females, and there were 1 male and 1 female teacher.

At Killisnoo, on Kenasnow island, the site of a prosperous herring fishery, manufacturing both oil and fertilizer, there is a public school maintained by the government which in 1890 reported 1 female teacher and 35 pupils, 15 boys and 20 girls, with an average daily attendance of 15 for 180 days of the year. A very small school connected with the Russian church at this place furnished no report.

Sitka, the capital of Alaska, is well provided with schools. One government day school for white and creole children, Number 1, reported in 1890 1 female teacher and 68 pupils, 30 boys and 38 girls, with an average daily attendance of 45 during 190 days of tuition. Number 2, the government school for Indian children, with 1 female teacher, reported only 44 pupils in 1890, 20 boys and 24 girls, with an average daily attendance of only 16 for 190 days.

There is also a Russian school for Indian children, supported by the Russian government, which has 3 male teachers and 94 pupils, 44 boys and 50 girls, with an average daily attendance of 38. English is also taught in this school.

The Indian industrial training school at Sitka is the most complete institution of the kind in Alaska, with ample means at its command. It is located on a large piece of ground, facing the bay and extending back to the densely wooded hills, on the road from Sitka to Indian river. The school dormitory, church, and 2 hospital buildings are very large. The cooper shop and the carpenter and shoe shops are small. The efficiency of the school will probably be greatly increased when the superintendent, Professor Docking, carries out his plan of enlarging the industrial department. The institution is in charge of a superintendent, 1 chaplain, 1 physician, 2 teachers, 1 foreman or instructor for each of the carpenter, cooper, and shoemaking trades, 1 matron for each of the departments, cooking, sewing, laundry, and hospital, and 2 matrons and an assistant having general supervision of the boys and girls.

In 1890 the superintendent reported 5 male and 10 female teachers, while the pupils numbered 164, 110 boys and 54 girls, representing every tribe in southeastern Alaska. As the pupils are confined within the school premises, the average daily attendance foots up 142 for 220 days.

Education by book is seldom more than reading, writing, arithmetic, a little geography, and a smattering of grammar. The boys are instructed in painting, carpenter, cooper, and shoemaking trades, while the girls are taught cooking, baking, sewing, and all the work of plain housekeeping; in short, the purpose of the school is the civilization and christianization of native children. Although a great many of the educated natives lack the moral stamina to successfully resist the demoralizing influence of their uncivilized relatives and friends, it can not be denied that the school does much good. To keep them on the right road the pupils are encouraged to marry when their schooling is finished, and 8 new cottages are provided on the grounds for their accommodation.

The institution is controlled by the Presbyterian Board of Home Missions and supported to the extent of \$12,500 by the United States. Donations from private persons, wealthy summer tourists, also foot up to a considerable amount. In 1887 a single individual gave \$6,000.

Proceeding in a northwesterly direction from Sitka the first school is found at Yakutat, where the Swedish Free Mission Society has established a mission. In 1890 this institution reported 2 male teachers and 28 pupils, 17 boys and 11 girls, with an average daily attendance of 20 for 312 days of tuition. The new mission and school building built in 1891 is 45 by 35 feet and 2 stories high. The chief obstacle which confronts the teacher of native children is the indifference of the natives and the very irregular attendance of the pupils, and these difficulties are very hard to overcome in the Yakutat school.

Over 200 miles to the westward of Yakutat, at Kenai, on Cook inlet, a small school is maintained in connection with the Russian mission. In 1890 a young man who had been educated under the auspices of the Russian church in San Francisco was employed at a nominal salary, but no report was obtained from him.

From the Afognak public school, located in the settlement of that name, no report was furnished in 1890, but a verbal and unofficial statement was made by the teacher, Mr. Duff, that he had 20 pupils, with an average attendance of 10 for 250 days. This school, which was established in 1886, has been referred to above. A very handsome building, combining schoolroom and teacher's residence, has been erected here by the United States government.

At Kadiak settlement, also known as St. Paul, on Kadiak island, 2 schools are in operation. The government established a day school here in 1886, which in 1890 reported 1 male teacher and 67 pupils, 39 boys and 28 girls, with an average daily attendance of 31 for 196 days.

During the season of navigation regular attendance at the Kadiak public school is much interfered with through the absence of adult laborers, making it necessary to employ all able-bodied boys to handle the incoming and outgoing cargoes.

The parochial school of the Russian church at Kadiak reported in 1890 3 male teachers and 40 pupils, evenly divided as to sex, with an average daily attendance of 18 for 212 days. This school, which is confined chiefly to

Russian and religious instruction, is taught in the evening from 5 to 7 o'clock, and over 50 per cent of its pupils also attend the public day school, somewhat to the detriment of their progress in both.

At Karluk, on the west side of Kadiak island, a very handsome schoolhouse and teacher's residence was erected in 1890 and the school was opened in 1891. An educated Russian and his wife were employed here, in deviation from the general system, apparently with the most gratifying results, as appear from the accompanying photographs, which speak plainly of the popularity and prosperity of this school, though no official report has been received to date.

At Unga, on the island of the same name, a government school has been maintained, with some interruptions, since 1886. In 1890 the report from this institution showed 1 male teacher and 28 pupils, 15 boys and 13 girls, with an average daily attendance of 14 for 162 days.

At the settlement of Belkovsky, on the Alaska peninsula, no public school was taught during the census year or previous to it, but the commissioner was making preparations to engage a teacher. In connection with the Russian church at that place a small number of children were taught by a creole lady who had been educated in San Francisco. Tuition was not continuous, attendance was very irregular, and no report was received from this institution.

The report of the school at Unalaska, the most important point in western Alaska, is somewhat confusing. The teacher reported the establishment as a public day school, supported by the United States government, with 1 male teacher and 40 pupils, of which 2 were males and 38 females, with an average daily attendance of 13 for 196 days. The fact is that the institution is a home for girls, established under the auspices of the Methodist church, and the average daily attendance of 13 represents the number of boarders (girls) who are confined to the house. The number of boarders has since been much increased.

The parochial school at Unalaska connected with the Russian church reported in 1890 3 male teachers (members of the clergy) and 46 pupils, 16 boys and 30 girls, with an average daily attendance of 26 for 160 days. This is one of the points referred to above, where the fact that the United States teacher is a missionary interferes very seriously with the success of the public school.

In connection with the Moravian mission at Carmel, on Nushagak river, a public day school is taught by Rev. Frank E. Wolff, who in 1890 reported 1 male teacher and 35 pupils, 23 boys and 12 girls, with an average daily attendance of 20. This number then included 7 or 8 girls and 4 boys kept as boarders at the mission. Since that time a large school building and dormitory has been added to the establishment and the number of boarders increased. The attendance in the day school suffers here from the same cause as at Unalaska. Nushagak, or Fort Alexander, has long been a Russian missionary station, the present incumbent of which fails to discriminate between the government teacher and a rival missionary represented by the same individual, and thus far the older church seems to have the stronger influence. Unfortunately, the Russian mission here does not extend its educational work beyond the desultory instruction of children of the clergy and creole traders. The Moravian school, however, is quite successful in obtaining boarding scholars from the interior.

In a northwesterly direction from Carmel, on the west bank of Kuskokwim river, the Moravians have another mission, in charge of Rev. John H. Killbuck, who also teaches a public day school. The report of this school for 1890 did not reach the Census Office, being remote from all mail connection, and the visit to the place was in vacation time. The school home is large, with sleeping accommodations for boys in the loft. The attendance was verbally reported as between 20 and 30. Here, also, the boarding school presents the only means of reaching the people, whose habits are too migratory to allow of regular attendance by their children in day schools.

On the Pribilof or Seal islands 2 schools have been maintained by the lessees of the islands, under the terms of their contract, at their own expense, but under supervision of the government agents stationed on the islands.

In 1890 the school on St. George island was reported with 1 male teacher and 26 pupils, 9 males and 17 females, with an average daily attendance of 24 for 153 days of tuition. The school at St. Paul had 1 male teacher and 63 pupils, 22 boys and 41 girls, with an average attendance of 61. The high average attendance in both these schools is easily explained when we consider that during the winter season, when school is taught, the government agents may devote their energies wholly to the task of keeping the children at school, having absolutely no other occupation.

The former lessees of the islands erected handsome buildings for these schools, provided with all the latest improvements in apparatus and paraphernalia, all of which is being maintained intact by the present management. In view of all these advantages and constant schooling for more than 20 years it appears inexplicable that of the young people who have grown up since the compulsory education was enforced but very few can be induced to speak English at all, and none speak it habitually. The reports of all the successive government agents testify to this state of affairs, giving as the cause the influence of the Russian church, which, however, is here maintained by the people, without pecuniary assistance from the Russian government.

On Yukon river the school connected with the oldest mission is the most insignificant in scope. The missionary at Ikogmint reported his school in 1890 as follows: "3 male teachers (members of the clergy) and 15 pupils, 12 boys and 3 girls, the children of the clergy." No average attendance was given, and school was taught for 150 days.

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



KARLUK SCHOOL

Eleventh Census of the United States.
Robert P. Porter, Superintendent.

Alaska.



KARLUK PEOPLE AT SCHOOL.

About 50 miles above Ikogmiut, on Yukon river, is the Roman Catholic mission of the Holy Cross, established by the Jesuit Fathers, and in connection therewith a day school and a boarding school are maintained, partly by government assistance under contract, but chiefly by private contributions and church funds. The tuition of the boarding pupils and domestic management are in the hands of the Sisters of St. Ann. In 1890 the day school was reported as having 2 male and 3 female teachers, with 50 pupils, evenly divided as to sex, and an average daily attendance of 40 for 200 days. The boarding school reported the same teachers and 29 pupils, 14 boys and 15 girls, with an average attendance of 26 for 303 days. This institution has since been much enlarged, and its success has been phenomenal. The impressions imbibed during a personal visit to Kozerevsky are found in another part of this report, but here is inserted an extract from a letter of Father Tosi, who superintends this and other establishments on the Yukon river, written in 1889, and showing what was intended to be done:

The place selected for a school is Kozerevsky, where 3 sisters of St. Ann will begin teaching some time next month. At this place, where we are now ready to open a boarding school, having completed the necessary buildings, I think we will have no difficulty in opening with nearly 100 children. The natives, without exception, are most anxious to send their children to our school. Kozerevsky is situated about 150 miles above the Gracco-Russian mission, where there has never been any school whatever. The place has a population of about 250 people, who are stationary. In its vicinity, up and down the river, are 9 other villages, the most distant of which can be reached in a day's journey when the traveling is good in winter. In addition to this there are 2 large villages about 3 days' journey south from Kozerevsky. In all these villages the natives evince a good disposition, and are endowed with a kindlier nature than one might expect. They are stationary and not a roving people, for the reason that they can get all the fish they require the year round right at their doors.

This will be the first industrial boarding school on the Yukon, or, for that matter, north or west of Sitka. Of course the buildings are not very commodious to start with, but next year we will have much better accommodations. The present buildings were erected this summer, and it was not intended to make the school a large one in the beginning, as the sisters will need a year or so to become acclimated and properly fitted for the work they have undertaken. The boys will be instructed in reading and writing English, carpentry, blacksmithing, gardening, and in all occupations most practical and useful for the country in which they live. The girls, on the other hand, besides being taught to speak, read, and write in English, will be trained in housekeeping, sewing, knitting, and other things most useful to the wife and mother of a family.

As I have said, we do not expect to receive a very large number of children at the start, but in time will have as many as we can support. The children are numerous and well disposed. They will readily learn to speak good English, as they have in their own language all the hard English sounds, such as th, hard and soft, tr, ing, etc.

In my opinion the only plan by which these people can be raised to some degree of civilization is through the establishment of good boarding schools, where the children can be taught, besides English speaking, reading, and writing, some kind of work calculated to promote their welfare and home comfort. The children should be removed as far as possible from contact and association with the elder ones of their race, and at a proper age legally married, and helped to make a comfortable home for themselves. Then we may expect them to continue to improve and bring their children up to a still higher degree of usefulness. Those who imagine that a few years of preaching and teaching in day schools will suffice to civilize and christianize wild native tribes are, in my opinion, greatly mistaken. Of course the day school is perhaps better than none at all as a means of making them christians, but how it will do much in the way of advancing them toward a true civilization I can not see. Too much has been said and written in favor of day schools, upon which a great deal of money has been wasted. For my part, I have seen too much of the workings of day schools during my many years of experience among the Indians to permit me to say much in their favor as a means to the accomplishment of any permanent good to the people they are ostensibly intended to benefit.

All that was promised for Kozerevsky has been fulfilled twice over since the above was written, and in addition other schools have been opened at Nulato, above the mouth of the Koyukuk tributary, and at Tununuk, near Cape Vancouver. Of the former school no report has been received, but the other, under the name of the Immaculate Conception, reported in 1890 1 male teacher and 13 pupils, 7 boys and 6 girls, with an average daily attendance of 7 for 195 days. This school has also grown since the census year, serving in a measure as a recruiting station for the central establishment at Kozerevsky.

Between Kozerevsky and Nulato, at the junction of the Anvik and Yukon rivers, the Christ Church mission has been established by the Episcopal church, and in connection therewith a boarding and day school is maintained, which in 1890 reported 2 male teachers and 33 pupils, of whom 27 were boys and 6 girls, with an average daily attendance of 16. This school also has since received assistance from the government, under contract, and has grown in numbers and scope. A sawmill has been set up, affording an opportunity for the employment of boys, and both sexes are encouraged and urged to practice their native industries of grass weaving and pottery, with such improvements of methods as civilization can teach them.

Mr. John W. Chapman, who is in charge of both mission and school, made the following brief statement in 1890:

Christ Church mission, Anvik, Alaska. Site selected by Rev. Octavius Parker, 1887; occupied by Rev. O. Parker and Rev. J. W. Chapman, summer of 1887. Mr. Parker retired 1889. School has been kept 3 winters, beginning 1887-1888. First year's average daily attendance, 8.0; second year's average daily attendance, 15.0; third year's average daily attendance, 15.8.

The mission has a mission house 23 by 26 feet, 2 smaller houses, a carpenter shop, and is furnished with a steam sawmill, not yet erected. In the summer of 1890 Mr. Marcus O. Cherry joins the mission as lay assistant.

Of the school taught in connection with the Episcopalian mission at Nuklukayet, near the junction of the Yukon and Tanana rivers, no report was obtained in 1890. The missionary was averse to giving any statistics to the United States government because "the station was supported by the Church of England." He soon after retired to the British Possessions, and a clergyman from the United States succeeded him.

On the eastern shore of Norton sound, at the village of Unalaklik, the Swedish Free Mission society has maintained a station for several years, and in connection therewith a school is taught, with some assistance from the government. In 1890 this school was reported with 1 male teacher and 42 pupils, 33 boys and 9 girls, with an average daily attendance of 33 for 157 days. The cause of this high average was not evident.

Two other schools have been established with the assistance of the United States government since 1890: one at Cape Prince of Wales, in the village of Kingaghee, with a population of nearly 500; the other at Point Barrow. The teacher at the latter place reported in 1891 that sufficient attendance could not be secured for a day school because of the roaming life the people are obliged to lead in their struggle for existence.

PRIVATE SCHOOLS.

NAMES.	TEACHERS.			PUPILS.			Average daily attendance.	Number of days taught.	By whom supported.
	Total.	Male.	Female.	Total.	Male.	Female.			
Total	54	35	10	878	473	405	.....	.....
Blagovestchensky	3	3	.....	15	12	3	.....	150	Russian Imperial government.
Christ Church mission	2	2	.....	33	27	6	15.80	80	Board of Missions, Protestant Episcopal church.
Holy Cross	5	2	3	29	14	15	26.00	303	Government contract and private contributions.
Huna	2	1	1	120	66	60	44.00	95	Presbyterian Board of home missions.
Inda mission	2	.....	2	31	6	25	20.00	365	Presbyterian Board of home missions.
Immaculate Conception	1	1	.....	13	7	6	7.00	195	Catholic.
Indian Industrial Training School	15	5	10	104	110	54	142.00	220	Presbyterian Board, home missions.
Juneau Thlingit Presbyterian mission	2	.....	2	21	11	10	20.00	200	Presbyterian Board, home missions.
Kadiak	3	3	.....	40	20	20	18.00	212	Russian Imperial government.
Metlakatla Industrial Home	1	1	.....	6	6	.....	6.00	130	Appropriation by general government.
Russian Indian	3	3	.....	94	44	50	38.00	138	Holy Synod of Russia.
School of the Annunciation	3	3	.....	15	12	3	10.00	150	Russian Imperial government.
School of the Church of the Ascension	3	3	.....	46	16	30	26.00	160	Russian Imperial government.
School of the Sisters of St. Ann.	1	.....	1	40	25	15	20.00	205	Sisters of St. Ann.
St. George	1	1	.....	26	9	17	24.00	153	North American Commercial Company.
St. Paul	1	1	.....	63	22	41	61.00	154	North American Commercial Company.
Unalaklik mission	1	1	.....	42	33	9	33.02	157	American Branch, Swedish Mission Friends.
Voznesensky	3	3	.....	46	16	30	.....	200	Russian Imperial government.
Yakutat	2	2	.....	28	17	11	20.00	312	Swedish Evangelical Union.

PUBLIC SCHOOLS.

Total	23	9	14	809	466	433	.....	.....
Carmel	1	1	.....	35	23	12	20	191	United States government.
Douglas city, No. 1	1	.....	1	27	14	13	20	105	Do.
Douglas city, No. 2	1	1	.....	72	38	34	20	195	Do.
Fort Wrangell	1	.....	1	34	45	39	40	200	Do.
Holy Cross	5	2	3	50	25	25	40	200	Do.
Jackson	1	.....	1	37	40	38	28	191	Do.
Juneau, No. 1	1	.....	1	33	19	14	22	184	Do.
Juneau, No. 2	1	.....	1	51	35	16	23	190	Do.
Kadiak	1	1	.....	67	39	28	31	196	Do.
Killsnoo	1	.....	1	35	15	20	15	180	Do.
Klawak (a) .....	.....	.....	.....	.....	.....	.....	.....	.....	Do.
Metlakatla	5	2	3	178	97	81	67	108	Do.
Sitka, No. 1	1	.....	1	68	30	38	45	190	Do.
Sitka, No. 2	1	.....	1	44	20	24	16	190	Do.
Unalaska	1	1	.....	40	2	38	13	196	Do.
Unga	1	1	.....	28	15	13	14	162	Do.

a No school in census year.



SCHOOL CHILDREN AT UNALAKLIK.

In thus briefly reviewing the present status of education in Alaska, it became evident from the first that sufficient material of a satisfactory character could not be obtained to permit of critical examination into the effects of the spread of school facilities among the people. An experimental attempt in that direction has, however, been made with reference to the Indian inhabitants of a few places in southeastern Alaska, where schools have been longest in existence. The figures upon which this comparison is based were taken from the census schedules for the settlements of Howkan, Huna, Klawak, Metlakahla, Sitka, and Wrangell, and from these the Indian males and females were selected from 10 to 23 years of age, the period beyond which the influence of our present schools probably does not extend.

The result is gratifying in all but one of the places selected, and if we add up the Indian males and females of the age selected in all 6 settlements and compare the result with the number of those among them who can read or read and write, we find that the latter foot up 435 out of a total of 823, or 53 per cent, or, divided by sexes, 56 per cent of literates among the males and 49 per cent among the females.

While the percentage of literate females in the total is less than that of males, it is greater at Klawak and Wrangell, and the two are equal at Huna.

Within the 3 age periods covered by this inquiry the percentage of literacy increases in an inverse ratio, the younger being more affected by the presence of the schools.

The greatest spread of education is noticed in Metlakahla, where among 125 males and 97 females between the ages of 10 and 23, inclusive, we find 104 males and 75 females able to read and write, or 83 per cent of the former and 77 per cent of the latter.

LITERACY STATISTICS OF INDIANS BETWEEN THE AGES OF 10 AND 23 YEARS AT CERTAIN VILLAGES WHERE SCHOOLS ARE TAUGHT.

VILLAGES.	TOTAL POPULATION BETWEEN THE AGES OF 10 AND 23 YEARS.			LITERATE POPULATION BETWEEN THE AGES OF 10 AND 23 YEARS.			PER CENT OF POPULATION LITERATE BETWEEN THE AGES OF 10 AND 23 YEARS.			LITERATE POPULATION BETWEEN THE AGES OF 10 AND 14 YEARS.			LITERATE POPULATION BETWEEN THE AGES OF 15 AND 19 YEARS.			LITERATE POPULATION BETWEEN THE AGES OF 20 AND 23 YEARS.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Total	823	450	364	435	257	178	53	56	49	173	101	72	188	105	83	74	51	23
Howkan	28	18	10	17	12	5	61	67	50	10	6	4	3	2	1	4	4	.....
Huna	133	76	57	14	8	6	11	11	11	0	4	2	7	3	4	1	1	.....
Klawak	76	43	33	23	12	11	30	28	33	7	2	5	12	7	5	4	3	1
Metlakahla	222	125	97	179	104	75	81	83	77	60	41	28	77	44	33	33	19	11
Sitka	301	168	133	170	110	60	58	65	50	74	44	30	78	46	32	24	20	4
Wrangell	63	20	34	26	11	15	41	38	44	7	4	3	11	3	8	8	4	4

The next highest percentage of literacy is found at Howkan, where 67 per cent of the males and 50 per cent of the females of the selected age can read or read and write.

At Klawak the percentage is 28 for males and 33 for females; at Sitka, 65 for males and 50 for females.

At Huna the census schedules revealed, among a total of 76 males and 57 females of the selected age, but 8 males and 6 females who can read and write, giving the low percentage of 11.

GENERAL ILLITERACY.

The table of illiteracy appended to this chapter presents some rather peculiar features. The number of individuals of both sexes over 9 years of age in the territory is 25,489, and of these 18,262, or 72 per cent, are illiterate. This is nearly the percentage of Indians in the whole population, but illiteracy is by no means confined to them, as we find by entering into details.

Of the 4,045 whites over 9 years of age we find but 233 males and 36 females illiterate, or about 7 per cent. In the mixed class we find among 1,287 individuals of the ages here considered 731 illiterate, or 57 per cent, of whom 435 are females and 296 males. A majority of the 43 per cent of this class able to read or read and write can do so only in the Russian language.

Of the 17,758 Indians over 9 years of age 16,594, or 93 per cent, are illiterate. By including children of mixed and Indian birth from 5 to 9 years of age, these percentages would be somewhat lowered, thanks to the effect of educational work among them.

Of 2,287 Mongolians, chiefly Chinese and a very few Japanese, 606, or 26 per cent, are illiterate, but nearly all of the remaining 74 per cent can read and write only in Chinese.

Of "All others" on our table, comprising Africans, mulattoes, Malays, Hawaiians, etc., 62 out of a total of 112 are illiterate.

POPULATION AND RESOURCES OF ALASKA.

ILLITERACY BY SEX, RACE, AND AGE PERIODS: 1890.

[illegible][illegible]

195

ILLITERACY BY SEX, RACE, AND AGE PERIODS: 1890—Continued.

[illegible]

LANGUAGE.

Linguistic statistics have been extracted from the Alaskan schedules only for persons over 9 years of age, and of this material the subjoined table has been compiled, from which it appears that 16,122 individuals (63.26 per cent) speak dialects belonging to the 5 Indian linguistic stocks. Of these a large majority (40.42 per cent) belong to the Eskimo stock; the Athapascan and Koluschan languages claim nearly equal shares of about one-sixth each, and the Chimmesyan and Skittagetan represent together less than 2 per cent.

The English language ranks second in distribution, being exceeded only by the Eskimo dialects. A total of 7,115 individuals over 9 years of age were reported as speaking English.

The Russian language, once supreme in all the coast regions, is gradually disappearing, being now spoken exclusively only by 3.16 per cent of the population over 9 years of age. Were it not for the influence of the Russian church the elimination of this linguistic element would proceed much more speedily. In many of the communities of mixed descent the native dialects are habitually spoken in the families, though all of this class retain enough Russian to serve them at church and for trading purposes.

That the Italian language is represented in this table is owing altogether to the temporary presence at the canneries of Italian fishermen, a majority of whom do not speak English.

LANGUAGE, BY DISTRICTS AND SEX, OF PERSONS 10 YEARS OF AGE AND UPWARD.

LANGUAGES.	Percent.	THE TERRITORY.			SOUTHEASTERN DISTRICT.			KADIAK DISTRICT.			UNALASKA DISTRICT.		
		Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Eskimo	40.42	10,302	5,108	5,194	.....	.....	.....	1,317	679	638	571	245	326
English	27.91	7,115	6,038	1,077	3,101	2,393	708	1,645	1,608	37	1,050	827	223
Koluschan	10.86	2,769	1,275	1,494	2,560	1,173	1,386	200	102	98	.....	.....	.....
Athapascan	10.12	2,579	1,386	1,193	.....	.....	.....	603	378	225	.....	.....	.....
Chinook	5.04	1,284	1,284	.....	157	157	.....	848	848	.....	44	44	.....
Russian	3.16	805	366	439	82	44	38	307	189	208	256	97	159
Chimmesyan	1.11	282	115	167	282	115	167	.....	.....	.....	.....	.....	.....
Skittagetan	0.75	190	95	95	190	95	95	.....	.....	.....	.....	.....	.....
Italian	0.46	118	118	.....	.....	.....	.....	103	103	.....	15	15	.....
All other	0.01	3	3	.....	2	2	.....	.....	.....	.....	.....	.....	.....
Dumb	0.16	42	31	11	8	6	2	3	2	1	1	.....	1

LANGUAGES.	NUSHAGAK DISTRICT.			KUSKOKWIM DISTRICT.			YUKON DISTRICT.			ARCTIC DISTRICT.		
	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.	Total.	Male.	Female.
Eskimo	1,419	700	719	3,845	1,897	1,948	1,109	562	547	2,041	1,025	1,016
English	494	473	21	22	15	7	252	231	21	491	491	.....
Koluschan .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Athapascan	31	19	12	297	168	129	1,588	821	767	.....	.....	.....
Chinook	235	235	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Russian	11	4	7	10	5	5	49	27	22	.....	.....	.....
Chimmesyan .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Skittagetan .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Italian .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
All other .....	.....	.....	.....	.....	.....	.....	.....	.....	.....	1	1	.....
Dumb	5	5	.....	10	9	7	9	9	.....	.....	.....	.....

NATIVITIES OF MALES (10 YEARS OLD AND UPWARD) EXCEPT THOSE SPEAKING INDIAN LANGUAGES.

FOREIGN BORN SPEAKING ENGLISH.

NATIVITIES.	Total.	Alien.	NATIVITIES.	Total.	Alien.
WHITE.			BLACK.		
Total	2,282	748	Total	17	11
Africa	2	2	Africa	1	1
Australia	4	1	Canada	1	.....
Austria	34	18	Cape Verde	1	1
Azores	13	10	France	1	.....
Belgium	7	2	Jamaica	1	1
Brazil	1	1	Nova Scotia	1	1
British Columbia	3	1	Portugal	4	4
Canada	142	51	South Sea islands	2	.....
Cape Verde	5	3	West Indies	5	3
Central America	1	1	MULATTO.		
Chile	7	5	Total	38	34
Denmark	111	32	Azores	1	.....
Ecuador	1	.....	Cape Verde	7	5
England	186	66	Portugal	28	27
Finland	131	51	West Indies	2	2
France	32	14	KANAKA.		
Germany	240	58	Total	19	16
Gibraltar	1	.....	Hawaiian islands	18	15
Greece	11	3	South Sea islands	1	1
Hawaiian islands	1	.....	MIXED INDIAN.		
Holland	9	2	Total	148	.....
Ireland	183	31	British Columbia	2	.....
Isle of Man	1	1	Canada	3	.....
Italy	68	43	Russian America	141	.....
Japan	1	1	Siberia	1	.....
Mexico	4	3	South Sea islands	1	.....
New Brunswick	11	3	MONGOLIAN.		
Newfoundland	6	1	Total	999	997
New Zealand	4	1	China	977	977
Norway	340	125	Japan	22	20
Nova Scotia	51	18	MALAY.		
Peru	2	1	South Sea islands	27	24
Poland	1	1	INDIAN.		
Portugal	15	9	Total	611	.....
Prince Edward island	10	4	British Columbia	250	.....
Prussia	12	3	Russian America	361	.....
Russia	89	26			
Russian America	29	.....		
Scotland	88	20			
Siberia	6	3			
South America	2	2			
South Sea islands	2	1			
Spain	6	6			
Sweden	381	118			
Switzerland	9	.....		
Turkey	1	1			
Wales	13	1			
West Indies	5	4			

FOREIGN BORN NOT SPEAKING ENGLISH.

NATIVITIES.	Language.	Total.	Alien.	NATIVITIES.	Language.	Total.	Alien.
China.....	Chinese.....	1,289	1,199	Poland (white)	Russian.....	1	1
Germany.....	German.....	1	1	Russia (white).....	Russian.....	2	.....
Italy.....	Italian.....	118	111	Russian America (white).....	Russian.....	12	.....
Norway.....	Norwegian.....	1	1	Russian America (mixed).....	Russian.....	175	.....
Spain.....	Spanish.....	1	.....	Russian America (Indian).....	Russian.....	69	.....
Finland (white).....	Russian.....	1	.....			

POPULATION AND RESOURCES OF ALASKA.

NATIVITIES OF MALES (10 YEARS AND UPWARD) EXCEPT THOSE SPEAKING INDIAN LANGUAGES—Continued.

NATIVE BORN SPEAKING ENGLISH.

NATIVITIES.	Total.	Alien.	NATIVITIES.	Total.	Alien.	NATIVITIES.	Total.	Alien.
WHITE.			MIXED.			CHINESE.		
United States.....	1,292	.....	Total	138	.....	United States.....	4	.....
BLACK AND MULATTO.			Alaska	132	.....	INDIANS.		
United States.....	10	.....	United States outside of Alaska.	6	.....	Alaska	453	.....

NATIVE BORN SPEAKING RUSSIAN.

WHITE.			MIXED.			INDIANS.		
Alaska	7	.....	Alaska	90	.....	Alaska	9	.....